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The CHRISTIAN CENTURY

A Journal of Religion

Instead of the Dole

An Editorial

The Impotence of Local Religion

By Arthur E. Holt

Wanted: Movies With a Kick

By Opal Gooden

No Troops—No Violence

By Charles E. Sebold

A New Protestantism

An Editorial

15 Cents a Copy • October 17, 1934 • Four Dollars a Year

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Calendar of Coming Events

Oct. 16-18. Indiana Baptist convention, Franklin, Ind.
Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.
Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.
Oct. 17. 100th anniversary of Hartford seminary foundation, Hartford, Conn.
Oct. 17. Annual dinner, International committee YMCA, New York city.
Oct. 17, 18. Annual meeting American mission to lepers, New York.
Oct. 17-23. United Lutheran church in America biennial convention, Savannah, Ga.
Oct. 18-20. Ninth biennial congress of the Cooperative league of the U.S.A., Morrison hotel, Chicago.
Oct. 19-21. Young people's state conference, Indiana council of religious education, North Manchester, Ind.
Oct. 21. Clean motion pictures Sunday.
Oct. 22-24. Forum conference for church leaders, Cornell college, Mt. Vernon, Ia.
Oct. 22-24. Ohio State Baptist convention, First Baptist church, Lima, O.
Oct. 25-27. National Council of Young Men's Christian associations, Statler hotel, Cleveland, Ohio.
Oct. 25-28. Illinois State Baptist convention, Central Baptist church, Springfield, Ill.
Oct. 28. Reformation Sunday.
Oct. 29-31. Wisconsin State ministers' convocation, First Methodist Episcopal church, Milwaukee.
Oct. 30-Nov. 1. Massachusetts Baptist Convention, Baptist church, West Somerville, Mass.
Nov. 1. Farewell meeting for Commander Evangeline Booth, Madison Square Garden, New York city.
Nov. 1-2. National Italian Evangelical conference, interdenominational, New York city.
Nov. 2. Dinner to Sir Harold MacIntosh by greater New York federation of churches, interdenominational, New York.
Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.
Nov. 5. Annual spiritual advance conference, Philadelphia federation of churches.
Nov. 7. Methodist area council, Roberts Park church, Indianapolis.
Nov. 7-9. Methodist preaching conference, Roberts Park Methodist Church, Indianapolis.
Nov. 9. California church council, interdenominational, First Methodist church, Los Angeles.
Nov. 13-15. Georgia state Baptist convention, Albany, Ga.
Nov. 13-15. Alabama state Baptist convention, Birmingham, Ala.
Nov. 13-15. South Carolina Baptist state convention, Columbia, S. C.
Nov. 13-16. North Carolina state Baptist convention, New Bern, N. C.
Nov. 14-16. Brotherhood of Youth pageant, non-denominational, New York.
Nov. 15. American Methodism sesquicentennial, Metropolitan opera house, Philadelphia, Pa.
Nov. 18. Men and Missions Sunday.

The CHRISTIAN CENTURY

October 17, 1934

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In This Issue

ARTHUR E. HOLT is professor of social ethics at Chicago theological seminary and vice-president of the American board of commissioners for foreign missions. Dr. Holt is probably best known to readers of The Christian Century as the author of numerous articles dealing with the application of Christian principles to contemporary social conditions. Several of these articles, a part of the series on an immediate program for church advance which has been running in these pages during the current year, contributed largely to the decision of the Congregational church, at its Oberlin general council, to form a council for social action—a body having the same standing within that denomination as the mission boards. Dr. Holt's present article will be of interest to all churchmen, not only for its penetrating analysis of the causes for the lack of effectiveness in much current church activity, but also because it is the first public statement to come from him since his election as the first president of the new Congregational council.

CHARLES E. SEBOLD has, in the course of several years, come to occupy a unique position in the state of Montana, where he is known both as minister of the First Congregational church of Butte, the "copper city," and as editor of the Montana Labor News. The general silence of the press concerning the recent strike in Butte deserves thoughtful consideration by all who have an interest in the peaceful solution of America's labor problems.

OPAL GOODEN after graduating from Texas Christian university, Ft. Worth, and taking postgraduate work in drama at Chicago theological seminary, is teaching in the department of speech at Texas Christian. Miss Gooden's article has timely importance in view of the setting aside of Sunday, October 21, in all Protestant churches for consideration of the social influence of the movies.

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The
CHRISTIAN CENTURY
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EDITORIAL

KING ALEXANDER of Jugoslavia was assassinated in Marseilles within a few minutes after he had landed in France on a diplomatic mission that was deemed too important to be entrusted to an emissary. In the same fusillade the French foreign minister, Louis Barthou, was killed. The news comes so close to the hour of going to press that details are lacking upon which to base any estimate of the probable effects of the tragedy. The two questions which immediately arise have to do with the internal consequences for the stormy kingdom of Jugoslavia and the repercussions on the whole European diplomatic situation. Everyone shudders at the possible results of a Balkan murder. This one, at least, had its motive wholly in the political tensions within the murdered king's domain. Jugoslavia is a composite kingdom, created after the war by the union of Serbs, Croatians and Slovenes. Only by the adoption of dictatorial methods has the king been able to hold it together. There has been no other personality whose strength compared with that of Alexander, and there is no one in sight who seems capable of taking the dead king's place during the minority of his eleven-year old son. A violent internal explosion, as the dissatisfied Croatians and Slovenes attempt to regain their autonomy, is one of the things that may happen. And much more than that may happen if the neighboring powers rush in either to quell this disturbance or to take advantage of it to advance their own interests.

Murder of Jugoslavian King Perils Peace

Spanish Revolt Becomes Civil War

SPAIN is again in the throes of civil war. The chronic state of semi-revolt in Catalonia became acute in a declaration of independence. The prompt capture of the leaders of this revolution gave only momentary promise of restoring peace, for, in the first place, the Catalonian rebellion was only one aspect of a widespread rising against the conservative government and the clerical element with which it has been endeavoring to compromise; and, in the second place, the rebellion was by no means crushed with the capture of its official leaders. At the present moment, if even the most tentative estimate can be ventured while the whole situation is still so fluid, it appears probable that the government's forces will be able to suppress the uprisings in both the north and the south. But suppose they do. What then? Do the swift alternations of ministries during the past three years, culminating in this most violent of the successive attacks upon them, give promise that any new shift of leadership or policy will produce a stable constitutional and parliamentary government? In the midst of all this turbulence there must be many who remember that, whether they liked him or not, things did go fairly peacefully for six years under Primo de Rivera. The monarchy is gone, and can scarcely be expected to return. But there is always the possibility of dictatorship as a last resort when monarchy is dead and democracy is powerless to be born.

Presbyterians Urged to Fight Militarism

IT will be remembered that the general assembly of the Presbyterian Church, U. S. A., in 1931 placed on record its opposition to compulsory military training in high schools and colleges and instructed its Board of Christian education to "take such action as may be necessary to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends." The general assembly of 1934 made an even stronger declaration, saying: "We announce our support of all conscientious objectors to war, and hereby demand in their behalf from all educational institutions requiring military training that such objectors be excused from classes in military instruction without loss of academic standing or official censure of any kind." Yet the military requirement continues, and the only place in which the matter can be fought out is in the courts. In view of this fact, the presbytery of Utica has adopted, for transmission to the general assembly, an overture asking that the Board of Christian education be authorized to add to its staff "one or more Christian lawyers of high standing who shall be personally in sympathy with the position taken by our church on the right of

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conscientious objection to military training, whose task it shall be, on behalf of our entire church and at the expense of the church, to serve as legal counsel for young men, members of congregations in our body, who are being forced in violation of their consciences to take military training in tax-supported institutions of education." The Presbyterians are moving along the same line as that of the Congregationalists in their council for social action. The overture ought to be approved. If the church has anything to say on the subject of militarism in education, it can afford to say it where it can be heard—in the courts—and at its own expense.

"Constitution Day"—Who Put It Over?

REFERENCE was made in these pages two weeks ago to the way in which the republican party in Cook county made a financial killing out of the celebration of Constitution day at the world's fair. Some wonder was expressed, at the same time, at the sudden importance which this holiday assumed this year in allowing our viewers-with-alarm their chance at the public. It now comes out, however, that the lachrymose holiday was more artifically contrived and sedulously put over by reactionary groups than we even suspected. One Cal Lewis, publicity agent of 186 Fifth avenue, New York city, comes forward to tell, in a pamphlet which is quoted in the trade weekly, Editor & Publisher, the mechanics of a campaign which he modestly admits was "one of the outstanding in the annals of American propaganda," and designed "to thrust the principles of the constitution into the public consciousness so that they can intelligently weigh the new deal." Mr. Lewis says that the "national committee" was made up of representatives of these organizations: American Coalition, American Legion, American Taxpayers league, inc., Citizens Committee of Lexington, the Crusaders, National association of manufacturers, Sons of the American Revolution, Sentinels of the Republic, and the United States Flag association. But the bills, says Mr. Lewis, were paid by individuals. He names two. The first is Mr. C. T. Revere, who is unknown to us. The second is Mr. William H. Stayton, and him we know. Yes, our old friend Captain Stayton, who did the real work for Mr. Du Pont's Association against the prohibition amendment, and who recently switched over to become executive secretary of Mr. Du Pont's new American Liberty league. Well, well, well, Captain Stayton; we meet again!

The Same Old A. F. of L.

IT would be unfair to the American federation of labor to pass final judgment on its 1934 convention, which is still in session as this is written, before adjournment. Like many another unwieldy body, an A. F. of L. convention gets most of its work done by dumping a miscellaneous collection of resolutions and matters of policy into secret sub-committee meetings, and it is never safe to predict with entire confidence what may emerge from those sub-committees in the convention's closing hours. But it is fair to say that the first week of the current convention has given no reason to believe that any drastic changes are impending within the federation. Despite the tensity of the economic situation, the body revealed at San Francisco seems to be the familiar body of conservative craft unionists, with a membership still under 3,000,000 (an amazing revelation), and with a leadership in no mood for adventure. The organization's conservatism can be pretty well measured by the fact that Mr. John L. Lewis, president of the United Mine Workers, is regarded as its principal radical. To those familiar with Mr. Lewis's ability to reach a working compromise with big business, this will indicate that, as a radical element in the national life, the A. F. of L. stands perhaps a trifle to the left of the United States chamber of commerce, but a long distance to the right of the Federal council of churches. So far, the San Francisco convention has shown most interest in hanging on to concessions already gained from the NRA, trying to iron out internal fights between different unions, and steering clear of the proposal to reorganize trade unionism on a vertical basis. The only reference to the war issue came in a paragraph used by Mr. William Green in introducing a fraternal delegate from Great Britain. Whether there will be any action in that direction remains to be seen, but it does not look likely.

Britain's Tories Call for a Government Lottery

THE PARTY conference of Britain's conservatives, held during the first week of October in Bristol, registered two votes of world importance. In the first it rejected by a bare margin of 23 votes, 543 to 520, a diehard motion which would have instructed the conservatives in the government to reject the present white paper proposals for the liberalizing of British rule in India, and to confine such reforms as might be granted to the various provincial legislatures. The reluctance with which, despite an appeal from Mr. Baldwin, the party continued its support of the present policy for Indian reform unmistakably indicates that the white paper scheme will face a bitter fight before it can pass parliament, and is likely to be seriously amended in the process. The other vote, in which practical unanimity was registered, declared that "this conference is of the opinion the government should give facilities for a national lottery through the postoffice or otherwise." In coming out for a national lottery the British tories advanced the familiar argument that, since millions of pounds are being drawn from England every year by sweepstakes conducted in other countries (Ireland seemed to rankle most in the tory mind), it would be ordinary good sense to keep that money at home by running a British lottery. The truth is, of course, that a lottery is a perfect device whereby the rich may escape from some of their rightful tax burdens, as well as a measure of desperation in government financing. It is designed, in the main, to trap the pittances of the

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poor. In so far as the poor can be lured into buying lottery tickets the income of legitimate business suffers, but profits thus extracted from the poor can be used, when the government takes the profit, to reduce the taxes of the rich. It will be remarkable if tory influence in all lands is not shortly enlisted for extension of the lottery evil.

A Conference That Will Go to the Bottom

A CONFERENCE that will get right down to the ground, and perhaps under ground, is the one which has been called by the National Religion and Labor foundation to meet at Paris, Arkansas, November 9 to 11, to consider the situation existing between the coal miners and operators in that district. The relations have been strained for a considerable time and the conditions are reported as daily becoming more tense. The proposal for the conference was initiated by the local members of the United Mine Workers of America, who have invited the foundation to bring together a group of ministers, teachers, students and employers to investigate the situation, visit the mines, live in the homes of the miners, and hold open hearings at which both employers and employes will state their case. The invitation is directed especially to the colleges of Arkansas, in the hope that there will be a large representation of students and teachers of the social sciences who will be disposed to conduct a first-hand investigation of this important aspect of the industrial life of their state. Coal mining is a subject that no one can understand at long range. Both the economics of it and the human aspects must be viewed in close-ups. The invitation of the miners to their visitors to come and live in their houses and eat at their tables and go down in the shafts with them and see what a miner's life is like, is the most sensible thing that has happened in a long while. Undoubtedly the miners will try to win the sympathy of their guests. Why not? Sympathetic understanding of just what it means to be a coal miner is one of the things that has been most seriously lacking in the whole controversy about wages and work in the coal industry.

Why Japan Has Bought The Railway

DISPATCHES from the far east state that Japan and Russia have stopped bickering over the sale of the Chinese Eastern railway. Japan has agreed to pay 170,000,000 yen (about $51,000,000 at present exchange) and Russia has agreed to withdraw all soviet employes within six months after the bills of sale are exchanged. The sale price represents only about a fourth of Russia's first asking price, but it is an advance of 20,000,000 yen over the "last offer" which Japan made in midsummer. Consummation of this sale will help to quiet affairs in the orient, at least for the time being, but the motives which have led Japan to pay such a price for a railway she did not need should not be overlooked. That she did not need the C.E.R. can be demonstrated by a study of any recent map. From the economic standpoint, the C.E.R. has been so blanketed by other railways, rushed to completion since the Japanese occupation, many of them having more direct routes to important ports, that the old Russian line even under complete Japanese control is going to be hard pressed to pay its running expenses. From the political standpoint, troop movements to the border in case of trouble with the soviets will not be affected, since the Japanese, in case of an outbreak, would have simply seized what they have now paid for. Then why has the railway been bought? For two reasons. First, the sale, nominally to Manchukuo, involves the virtual recognition of that puppet state by Russia. Second, by clearing the slate of land problems on her Siberian flank, the Japanese empire is now left with a free hand for the impending naval negotiations with Britain and the United States. Purchase of the C.E.R. is but one more indication of the determined spirit in which Japan is entering the naval negotiations and of the drastic demands which she means to present there.

Why Not the Sincere Milk of the Word?

MINISTERS who have been asked to preach special sermons on almost every topic under heaven and to observe a "Sunday" for this and a "week" for that, may think that these requests have not only reached the limits of their patience but have exhausted the possibilities. But for those who want to use the church for their own purposes, nothing seems impossible. Here comes a proposal for "Milk Sunday." It is not intended to be funny, but the great American sense of humor must have been under a local anesthetic when the Buffalo milk committee framed the brilliant plan of asking the ministers of that city to "arrange a milk sermon for one of the next five Sundays," and furnished them with a list of topics, texts and brief outlines. As the reader has already guessed, "milk and honey" figure prominently in the textual foundation—which is downright generous of the dairymen, for it does not appear that the bee-keepers are carrying any of the expense of the campaign. The reference to "the eyes of doves washed with milk" (Song of Songs 5:12) seems a little far-fetched. Lacteal ablutions are no longer recommended by beauty experts, let alone preachers, though of course it would be a fine thing for the milk business if they were. But the committee does not ask that; it only asks the preachers to sing the praises of "the perfect physical—pure blood, strong bones, flexible muscles, responsive nerves, sparkling eyes, fine teeth, clear skin—the classic ideal, a sound mind in a sound body, for the making of which milk has such a large share." The exegesis, we feel, is a little loose. The text is overstrained. And it seems a tactical blunder to suggest the coordination of "new wine and milk" (Joel 3:8), since it is obvious that the more money people spend for wine the less they have left for milk. That, in fact, is one thing that is the matter with the milk business. The business boosters would have a free flow of wine and beer, and when they got it they found that milk and

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honey did not flow so freely, and now they want the churches to help them to build up the business which their own folly has pulled down. As Cicero once remarked, "How long will you continue to abuse our patience?"

Instead of the Dole

WITH a national election in the offing it is natural that the emphasis of the administration should be upon the gain made in employment since Mr. Roosevelt took office. Both Miss Perkins and Mr. Richberg have made the utmost possible use of statistics which show that approximately 4,000,000 more persons were employed in June of this year than in the month of the inauguration, and Mr. Richberg's series of recovery reports was designed to show that payrolls have gone up faster than living expenses, while corporation profits have moved out of the red, where the accession of Mr. Roosevelt found them, to a point in the second quarter of the present year 39.2 per cent above the level of normal on the government index. Even that part of the press which is unsympathetic with the administration gives prominence to these figures, in the hope that they may persuade the business community that an important and permanent measure of recovery has been gained, sufficient to warrant an increasing outlay in advertising.

We have no disposition to challenge Mr. Richberg's statistics, even though a good many economists have pointed out that so far as those dealing with business indices are concerned they gained much of their effectiveness from a careful selection of the months chosen for comparative purposes. Reference to one of the most familiar business index records—that in the New York Times—shows that on October 7 it stood at approximately the same level as in mid-May, 1933. This does not indicate any astonishing measure of business recovery. But statistics are usually a pliable commodity, and the administration is entitled to get as much profit out of those available as can be gained without positive falsification.

Neither should the importance of the return of 4,000,000 workers to some sort of employment be minimized. If under the debatable measure of business recovery that has taken place this host—which represents about a quarter of the totally unemployed in March, 1933—has been returned to the industrial payroll, that is an achievement of major importance. It may not be as large an achievement as General Johnson and others anticipated in the first weeks of enthusiasm for the recovery program, but it is a performance whose importance the taxpayer will best appreciate when he reflects that it lifts from the relief rolls the responsibility for providing for a million families at a cost of nearly a billion dollars.

Yet the somber fact which is not being emphasized in Washington or in the press at the moment is that, despite this return of 4,000,000 to work, there remains a problem of unemployment of appalling size, and for which there is no solution at present visible. Exactly how large the army of unemployed is today no one knows. It is indicative of the fear inspired by the problem that, despite the attacks leveled against the Hoover administration for its failure to collect and publish government figures on the subject, the Roosevelt administration still leaves to private agencies the issuing of such figures as go out. These private estimates do not agree. Those from business sources indicate that the totally unemployed now number about 8,000,000; those from labor sources set the figure in excess of 10,000,000. An estimate placed before the A. F. of L. convention, based on a government survey just concluded in Massachusetts, put the number of totally unemployed at more than 9,000,000, and the number either unemployed or working part time at almost 17,000,000.

But the seriousness of the unemployment problem does not end with the numbers out of work, staggering as these are under any of the estimates. Equally disquieting is the report, which comes from relief and social workers wherever questioned, that of those out of work a constantly increasing proportion are coming on relief. It is this which, despite the return of the 4,000,000 to employment, is pushing up the estimates for relief funds needed during the coming winter in every part of the nation. Private resources—the pitiful resources of the poor who, by doubling up in housing and similar contrivances, have borne an enormous share of this burden up to the present—are nearly exhausted. Mr. Richberg and Mr. Hopkins, despite official optimism, admit that plans must be made to care for betwen 4,000,000 and 5,000,000 *families* this winter. That means approximately one-sixth of the nation's population on relief!

Facing such a condition, the average citizen is tempted to throw up his hands in despair. It is beyond belief that the country can go on indefinitely carrying any such relief roll. Yet what is to be done? Mr. Tom Girdler, president of the Republic steel corporation, who has come to be the principal spokesman for that basic industry in the last year or two, took occasion in a speech last week to flay "the overzealous attempt of the administration to spread wages and afford relief to the unemployed." But there are few who believe, as Mr. Girdler evidently does, that unemployment can be dealt with by cutting down the meager relief allowances which are now doled out.

One of the ironic situations at the moment, at least in the middle west, is to be found in the way in which individual republican candidates, put up by a party that is attacking democratic "extravagance," are promising that, if elected, they will distribute financial benefits even more largely and widely. Thus, in Illinois, the republican candidate for congressman-at-large assures the farmers that, if elected, he will vote to retain the AAA but will cut down the red tape so that its financial benefits will reach the farmers more promptly. And in Wisconsin, the republican candidate for the senate supports a moratorium on all mortgage interest or rent payments until "normal conditions restore income," whatever that may mean, and proposes a general gov-

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ernment distribution to pay off all depositors in closed banks, all veterans' bonus claims, and to set up a national system of unemployment insurance.

Such pronouncements on the part of republican nominees are enough to show that Mr. Girdler's way of tackling the unemployment problem will not be followed. What then? The administration has announced that it intends to introduce a plan for social insurance in the next session of congress. But even if its insurance legislation is enacted, and if it proves possible to set up an unemployment insurance scheme in the midst of a depression of the present proportions, it will obviously be another year and perhaps longer than that before such benefits begin to register. And no insurance scheme can care for permanent unemployment.

The CCC camps for young men are to be continued; it grows increasingly probable that there will be some sort of return to the "made work" of the CWA before the winter is over. Both these are preferable to an outright dole—the CCC in particular, in the case of the relatively small group which it reaches, has disclosed values which might well be conserved in a permanent national program—but neither can be regarded as solving the unemployment problem. "Made work" of the CWA type is, in fact, only a disguised dole—with the disguise generally so thin that it deceives nobody.

Such a project as is under way in the Tennessee valley must be reckoned as a part of the administration's attack on unemployment. That project will continue next year, and probably with an increased working force. But the total number of employed is not large—the working force at the famous Norris dam, for example, is not much more than two thousand—and it is being drawn from a comparatively small section of the country in which there never has been a great amount of such factory labor as makes up the main part of the millions included in the statistics of unemployment.

The proposal to "take up the slack" through a great program of public works and housing seems to be getting nowhere. The first portion of this program may eventually develop into something with real importance for the reabsorption of workers in the heavy industries, but it is too late to hope for this during the coming winter, and the prospects later are not encouraging. As for housing, the truth seems to be that cheap housing simply cannot be provided on a profit-making basis (even if the grafters can be kept out of it) so that there is little prospect of accomplishing much in that direction. So clear, in fact, is it becoming that the housing program has stalled that there is actually a growing amount of agitation in favor of lessening the scrutiny with which the department of the interior has been investigating all such projects, on the theory, apparently, that it is better to start men to work even for grafting contractors and gouging real estate developers than to allow the building trades to remain dormant.

Two weeks ago Mr. Roosevelt opened his emergency measures for the coming winter by a speech designed to revive giving to local charities. Mr. Newton D. Baker, chairman of the national campaign, assured him that "it is our eager hope, as we know it is yours, that soon the entire burden of relief may be returned to local shoulders." But such a hope is a mockery in a nation which has almost a fourth of its breadwinners out of work. Private charity cannot contemplate, let alone carry, any such load. Something else must be proposed. What can that something else be?

It is at this point that the Epic proposals on which Mr. Sinclair is campaigning for the governorship of California are of greatest interest. What Mr. Sinclair is saying, if we understand him, is essentially this: Mass unemployment is a fact. There is no certainty, and little enough hope, that it will not continue to be a fact for as many years as our economic order continues to stagger on bedeviled by lack of market expansion on one hand and by technological advance on the other. Under these circumstances, why not frankly recognize the masses of unemployed as a distinct element in the community, and by using surplus land and factory equipment under government control make them as nearly as possible a self-supporting group? Why not see whether the much talked about "economy for use" cannot be at least approximately attained in this sharply delimited group, which otherwise will be simply a charge upon the taxpayers of the community?

Already the government is cautiously approaching the undertaking of a similar experiment on a national scale. Despite the protests of manufacturing associations, the FERA is already, in collaboration with certain state relief bodies, putting unemployed to work in empty factories making mattresses out of part of the cotton surplus which has come into government possession. It is said to plan to make shoes and mittens and other articles out of surplus hides. It is "renting" milch cows from the herds bought during the drought period to farmers and communities where milk has been lacking. All these enterprises cut across the profit economy, but they point toward a return of self-reliance, self-support and self-respect to a portion of the community which is now a dead weight on the shoulders of others and a victim of a process of moral disintegration.

Now it is clear that such an attempt to deal with unemployment by setting up an economy-for-use enclave within the present order in which the unemployed shall be given the necessary materials and tools for serving their own needs can, in the beginning, attain only a qualified success. There are bound to be areas of competition and conflict with the old order. The manufacturers' associations, which are howling at Mr. Hopkins's mattress and shoe factories, are not the only ones who may have cause to fear the final outcome of such experiments. So real and difficult are the problems that social theorists are likely to argue in favor of postponing the experiment until the entire national economy can be "socialized." But that means to postpone until the reality of unemployment has wrecked the national finances and socially ruined the unemployed.

The strategy of resorting to the building of such an enclave has its drawbacks, but the alternative at present is to stumble on under a dole system with all its enormous human costs. Support of the proposal for

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the setting up of an enclave should therefore rest, not on academic considerations, but on the question as to whether it is the determination of the government that the enclave shall ultimately expand to take in the surrounding territory. If that is what is in the mind of the administration as Mr. Hopkins's plans for relief take form, or in the mind of Mr. Sinclair as he projects his socialized land and factory colonies, then by all means let these experiments go forward. The one condition which must not be permitted to continue longer is that of accepting vast unemployment as a permanent, or semi-permanent, feature of American life, to be alleviated by dole or charity but not to be done away. Pending the time when the nation sees that it must adopt a new social order, the strategy of the "property-for-use" enclave offers the most direct method of attacking this condition. It offers, likewise, the quickest method of educating the nation to the values of a fundamental social change.

A New Protestantism

THE SHIFTING of Protestantism's center of gravity from the inner life to the social order is the most significant movement now going on in religion. It is due to numerous factors—the discovery that there is no way to conceive or define an individual which does not include his social environment, the perception that all real moral problems of individual experience are the subjective side of a situation whose objective side is social, and the growing conception of God as neither a subjective human ideal nor the objectification of a human idea, nor yet a transcendental abstract absolute, but a concrete objective reality working, as Jesus said, from the beginning even until now, throughout the whole process of nature, and attaining supreme manifestation in the order of human society.

Every true concept of religion is now seen to be a social concept—the individual soul, the moral struggle, sin, grace, salvation. The historic Protestant attempt to ground religion upon the inner life of the individual as such, has spent itself with those who have become aware of the emptiness of individuality apart from its social matrix. A ministry is being produced which can no longer make the traditional evangelical appeal in terms which focus the whole burden of moral responsibility upon the bare individual. The conviction is growing among us that the individual can be truly saved only in organic relation to his world. Thus the world itself becomes the true subject of redemption. Christianity, therefore, must broaden its base, and erect upon it a more stately mansion for the souls of men.

The turning inward of the Christian faith was, historically, the distinctive characteristic of Protestantism. In his day, there was no other way than inward for Luther to go when he abandoned Rome. His interpretation of the doctrine of justification by faith was the precise opposite of the doctrine of institutional salvation against which he was in revolt. By identifying salvation with membership in the church, and with the good works which faithful membership involved, religion had become formalized, externalized and corrupted. Luther was in search of a faith to set over against this institutionalism and there was no place else to go save to the inner life. Therefore, as he broke the barriers of ecclesiastical and priestly mediation he affirmed that the relation of the soul and God was a matter of purely individual experience. The inner life was thus made the scene of direct dealings between God and man, and the whole Protestant movement derived its vitality from that source. Direct access to God by every individual soul, resulting in some form of conscious or emotional experience registering God's favor—this was the central conception upon which Protestantism was built.

Had the reformation been deferred until our time, Luther's solution would not have been so simple. Assuming that were he alive today he would be in revolt against the Catholic system (and we have no ground for doubt on this point), it would not be so easy for him to rush from the church to the inner life, and to assert the *unmediated* relationship of the soul and God. He would have to consider another alternative, one which in the sixteenth century had not defined itself, one which is only now emerging, namely, the idea that God mediates his relation to the individual through the participation of every individual soul in the organic life of the community.

The decisive question which religion—any religion—raises is, Where shall we find God? Catholicism answers: In the church, in its sacraments, its priesthood, its devotions; the church is the channel of all God's dealing with man; God has delegated his grace to the church, and the church through its constituted authority administers and dispenses it. Under this system religion deals with an objective and concrete reality. Its subjective side—the inner life—is controlled by an objective God who mediates his will and extends salvation through the institution which is his vicegerent on earth.

Protestantism answers: No, God does not mediate himself at all; he may be known directly and immediately by the soul's own contact with him; he comes to us in our thoughts, in our feelings, in our aspirations; he strikes through all barriers and invades the inner life with his grace or his wrath or his salvation; by concentration, by reflection, by mystical emotion we discover his presence, and by faith in his presence we are justified by him and receive his peace. Under this system the distinct objectivity of God which belongs to Catholicism has vanished.

Protestantism, it is true, conceives of its God as objective, even as transcendently objective, but upon examination his objectivity proves to be a *projected* objectivity—the God of evangelical Protestantism is in reality the individual's own idea—derived from the Bible or from Jesus or from tradition or from parental training or from the prevailing culture or from philosophical reflection—projected and invested with objective existence. This holds true in the case of the laity and theologians alike, of fundamentalists and

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liberals, of Calvinists and pietists, of idealists and so-called realists. Our Protestantism has left us no other course but to construct our own God, because it has taught us that God's relation to us is that of an unmediated commerce which takes place in the inner life of each individual.

A religion whose locus is in the inner life cannot provide itself with a truly objective God. Barthianism is today trying with great intensity to recover the lost sense of God's objectivity. It represents a revolt against the subjectivism of Protestantism. It seeks a God who is "wholly other" than man. But its effort will in the end prove to be as pathetic as it is heroic, because it still stands upon the narrow basis of abstract individualism, scorning the thought that God or religion has anything to do with the social order.

The new Protestantism that is beginning—just beginning—to take form is a revolt against both the subjectivism of evangelical Protestantism and the kind of objectivism represented by Catholicism. It turns away from traditional Protestantism because it finds there no objective God, but it cannot turn back to Catholicism, because the God of the church, though offering an objective mediation, is arbitrary, formal, legalistic and, ultimately, as anthropomorphic as the God of Protestantism. Nor can it acclaim Barth as its prophet, despite his emphasis upon the divine objectivity, for it demands not merely objectivity but *concrete* objectivity, and Barth's God, like Calvin's, is a majestic abstraction.

This new Protestantism is feeling its way toward a concretely objective God, with whom the individual soul has commerce, not in imagination only, nor in the inner life alone, but in every act and attitude of man's objective human relationships. Where can such a God be found? The Christian answer is that we shall find him where his kingdom is! Where he works! Where he reigns! His kingdom is the growing society of justice and good will and love among men. Its coming was foretold by prophets but it remained for Jesus to envisage its actual presence.

Here, in the kingdom of God, we shall find God. This was where Jesus found him. This is where modern social insight directs us to seek him. Not in some transcendental world beyond the only world we know, nor yet in the sterile obscurantism of the inner life, but in the order of the growing good—an order which, starting where the individual now stands, stretches out through the whole fabric of his human relationships and down through the lower levels of creation until its roots take hold on the very foundations of the world. Of this vast cosmic order the creative frontier is the associated life of mankind. Here the battles of God are now being fought. Here the cosmic adventure is to be decided. Here, on this frontier of the kingdom of the growing good, we shall find God.

Christianity's center of gravity is now shifting from the frontier of the inner life to the frontier of the kingdom of God.

It is on this broad objective foundation that a new Protestantism will be built. It will have the vigor that goes with a sense of objectivity. It will be rid forever of that false dualism which relegates this world, its institutions and its fate to some sort of "natural law" with which the holy will of God is unconcerned. The whole human field will lie open to the plowshare of God. It will be rid forever of the childish notion that God "intervenes" now and again in the knotty places of history, for it will see the whole complex fabric of causes and consequences in whose wide net our individual lives are enmeshed—it well see this cosmic creative process as itself the actual working of the creative God. And it will sing the new song—

> Creation's Lord, we give Thee thanks
> That this, Thy world, is incomplete!

A Christianity resting upon such a foundation may hope to be relieved of much of the quackery that now preys upon those who nurse their inner life for its own sake. The extent of this malpractice is incalculable. It ranges from the highbrow forms of mysticism to the lowbrow forms of revivalism. It takes advantage of times like the present period of depression, or of the national mood that follows upon defeat in war, to revive old concepts such as the depravity of human nature, and the imminent judgment, or to shift the normal balance of emphasis in the matter of sin, or to revive certain of the more crude aspects of eschatology. With the shifting of Christianity's center of gravity from the inner life to the kingdom of God we may expect a purifying of the inner life by the fresh, wholesome breezes of objectivity.

And we may expect profound modifications to take place in the structure and function of the church as the result of this shifting of religion's center of gravity. Our Protestant scheme circles around the individual—his inner experience and his individual destiny. The traditional liturgy of individualism is so firmly established in the institutional habits of the churches that it will require time and patience and creative activity to breathe into it the breath of social objectivity. Yet the social ideal is beginning to find a place in our worship. It must in the end capture the whole liturgical system. A generation stands at the portals of the church which will not and cannot sing the traditional hymns or pray the traditional prayers. The satisfaction which elderly people feel in the ancient forms is not shared by their sons and daughters for whom the whole procedure lacks the tang of objective reality. They therefore accept the implication and regard themselves as non-religious persons.

The new reformation cannot take place in a hurry. The iconoclast is a dubious servant of social religion. In a high sense we shall have to wait for the winds of God, which blow where they list, coming we know not whence and going we know not whither, to play upon the imaginations of men evoking poetry and song and liturgy ere the social gospel finds that communal expression which is the very essence of vital religion. To date the social gospel has not passed the stage of scientific insight. It awaits the kindling interpretation of art. Worship is the holiest of the arts. An objective religion offers possibilities for artistic creativity far more glorious and thrilling than has ever been realized in evangelical individualism. The new reformation,

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like the old, must be preceded by a new renaissance. But the renaissance is already here. The new Protestantism cannot be far away.

Women and Children Last

EDITOR THE CHRISTIAN CENTURY:

SIR: Some months ago in a city hospital I witnessed the care of a very young baby suffering from pneumonia. Covered with a tent, fed with oxygen and surrounded with medical skill and service, there was an exhibit A of the survival of the least physically fit, and of one who, as Lucretius would say, was "wanting every furtherance of life." While the slogan, "Women and children first," has come to be an accepted principle of modern civilization, the fact is that, in our male-order society, this is not the real chronological sequence.

Can any one maintain, Mr. Editor, in the light of history, that priority rights have been accorded to feminine life on our planet? The classics can extol the virtues of Penelope, and at the same time wink at the amours of her worst-half—the "resourceful" Odysseus. Even the famous Decalogue tucks away the woman between real estate and hired-help in a total possessive mood for males. Then the "gentle cynic" possessed such a refined taste that while his selection among men was one over a thousand, women could not qualify for even that percentage. Again, dear old Milton, with all his unctuous rhetoric about truth, personified as a female and described as vanquishing error, pictures Eve as saying to Adam, "God is thy law, thou mine."

There is a sort of falsetto note in any sentiment about "women first," as long as man uses pronouns of the masculine gender exclusively in describing deity. Indeed, sir, so fluid are our times, there is no assurance that the stepfathers of our country may not even yet repeal the belated nineteenth amendment.

Juvenile life has fared little better in this priority claim, Mr. Editor. We quote the words of Terence, "I am a human and nothing human is alien to me," but it requires an onion-eye to respond to this lovely thought when we exegete the passage and find that the man who said it, exercising *patria potestas,* had just ordered his wife, if delivered of a girl, to expose the baby to death. Actually, sir, it is claimed that not until the close of the nineteenth century were children added to the *dramatis personae* of literature, and even now they are frequently regarded only as potential adults, uninvested with mystery and without intrinsic rights.

I submit, Mr. Editor, that physiological differences are not enough to guarantee first place. The fulcrum to move us to any such ideal must come from without the naturalistic order. It implies that the race is not to the swift, nor the battle to the strong, and is the extension of absolute value to *all* human life. The dinosaurs are defunct, and the utilitarians will soon be self-consumed. Then shall we see that this precedence of women and children is a first that is last.

Yours that the last may be first,

QUINTUS QUIZ.

VERSE

The Cathedral

SAY not they wrought too lavishly who raised
This dream of beauty from the vulgar sod;
For as they toiled they companied with God.
Through loving years their spirits were amazed
At that which slow took form. Their rapt eyes gazed
On heaven as they carved, from stubborn stone,
These lacy miracles. They would atone
For bloody wars of lust and hate, who praised
The God of love with splendid wastefulness.
Their bones have turned to dust, their dream abides,
And deep within the God of beauty hides,
And weeps that we still grovel in the mire
Of greed, and hug our gold. These shrines confess,
For us, our sins, proclaim man's high desire.

THOMAS CURTIS CLARK.

Miniature

THE essence of a million years of light
Gleams in a pendant dewdrop's crystal ball,
Curving like all the shores that hem the sea;
Vast suns and oceans blent in miniature!

ELINOR LENNEN.

Quatrain

THERE are not many necessary things
The heart must learn; we have not much to know:
A tree in blossom, the swift flight of wings,
And the world in slumber under winter snow.

CARL JOHN BOSTELMANN.

The Unknown Sculptor

WHAT sculptor carved the arches of a tree
And gave the rocks their mossy cameos?
Turned the soft-curling eyelids of the rose,
And raised the beetling ridges of the sea?—
Thus the old wonder flashes over me,
When under yellowing domes where autumn blows
Or in the summer woodlands' lulled repose
I bow before the timeless mystery.

No answer comes—except this word alone:
That power which scatters stars across the dark,
Notches the hills, and guides the firefly's spark—
Surely, we may not deem it all unknown,
Nor hold the arm that tends the worm and stone
Leads mankind finally to a dead-sea mark.

STANTON A. COBLENTZ.

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The Impotence of Local Religion

By Arthur E. Holt

I HAVE SPENT more time at the top of the sky tower at the Century of Progress than at any other place, partly because, in imagination, it has seemed to me possible to look down on the multitudes of America. On the right were the palatial residences of the gold coast; a little nearer, the towers and the marts of banking and of commerce; in the immediate foreground, the crowded homes of the 200,000 Negroes who had come in answer to the city's demand for cheap labor; a little bit to the south, the 100 per cent cooperative apartments built to provide comfort and to guard man against the hazards of the weather; on beyond, the classic towers of the university, and on beyond these, the steel mills with the humble homes of the Polish laborers. To the farther west were the factories and the stockyards, and beyond these, suburbs, and on beyond the suburbs, towns, villages, hamlets, farms—quiet spots in a great hinterland.

Multiply this and you have America. Multiply the factories, the banks, and the places of commerce; stretch them out in a strip 200 miles wide to the Atlantic seacoast, and you have the urban and industrial America which manufactures most of the goods, loans most of the money, publishes most of the newspapers, elects most of the Presidents. Here is the home of the urban proletariat. From this area we now are ruled. If America goes communist, we will still be ruled from this area—only the urban proletariat will have taken the place of the urban bourgeoisie. Tied into this area by great lines of transportation is the Mississippi valley, the source of the raw material from farm, forest and mine, the home of the masses of the people who produce the raw materials for the factories. This is the American process. To this multitude have grown the few yeomen and traders who three hundred years ago settled on our eastern coastland.

Churches Everywhere

The churches exist in America coterminous with the picture I have tried to paint. Sixty per cent of the people are members of these churches. They are organized in 212 denominations. There are 232,000 churches. In 1926 the people voluntarily contributed $817,000,000 to support these churches. There are 21,000,000 children in the Sunday schools. These churches exist in the suburbs as they exist among the poor. Among the 200,000 Negroes of Chicago there are 268 churches, 100 of them housed in significant buildings. In an area of 780,000 working people who constitute one-fourth of Chicago's population there are 54 Catholic churches with an average membership of 2,714; 84 Lutheran churches with an average membership of 527; 123 Protestant churches with an average membership of 219. Where the people are in America there the churches are, by consent and because of the voluntary support of the people.

Now suppose these churches turned to look on the American multitudes, what would they see? They would see 122,000,000 individuals, each endowed with the urge of sex, the desire for food, the hope for security, the ambition for recognition, and a curiosity about the meaning of things. If the churches looked on the multitudes, they would see them organized in 25,000,000 families. The churches would see these people living in communities, neighborhoods, hamlets, towns, cities, states and nations. These communities are supposed to be part of a great community, but of this they are only slightly conscious. Petty provincial loyalties obscure all sense of participation in something large enough to unify all. Provincialism may be an inevitable accompaniment of democracy, but there is a futility about all these communities—they do not know why they exist—they have no soul.

What Can the Churches Do?

Now if something like this is what the churches would see, what might they do about it? I am trying to answer this question from right where I am, which happens to be, on this Sunday morning, in a Presbyterian church in a small town in Colorado. Of this church my father was a charter member sixty-five years ago, and I have known it ever since I was old enough to dangle my then short legs over the edge of the pews and listen to sermons I didn't understand. I have a notion that what the churches will do in the future will be an extension of what they have done in the past plus a knowledge of the world in which they now live and that what this old Presbyterian church did for me other churches have done for others who have been associated with them and what is happening to this church is probably happening to others.

In the first place this church introduced into this community the most significant people who came to it and these people occupied a large place on our horizon. Sheldon Jackson founded this church. He was one of those spiritual crusaders of America's pioneer period who linked the east and the west in the spiritual adventure, important at that period, of planting churches in the new communities at the foot of the Rocky mountains. I never saw him, but his name was a living tradition in my youth. He went on to Alaska, America's last frontier, and later became commissioner of education and was responsible for the introduction of the reindeer to that territory. Among the significant people who followed Sheldon Jackson in that church I vividly recall several.

William O. Thompson, later to become the distinguished president of Miami and Ohio universities, came there as a pastor on a home missionary stipend. He was until his recent death a commanding national figure and it is needless to say that he was a commanding figure in that small town of fifteen hundred people. His opinions and his interests became significant for me. Until his death last year I never ceased to re-

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spect him and to desire his approval. He was a giant among men, and religion under him received that which it most needs, significant local interpretation. We were farmers and Dr. Thompson came out into the country and preached in our neighborhood church in addition to his duties in the church in town of which we were members. He bought two colts of a farmer who raised fast horses and broke them to harness, the farmers looking on with critical admiration. The farmers so appreciated him and his message that they took up a collection and bought him a new buggy and a double set of harness. The farmers had organized their own flour mill; Dr. Thompson helped them with their bookkeeping. They owned their own irrigation system and were writing new laws which subordinated property rights to use rights. Dr. Thompson gave the principle significant social interpretation. The church in those days carried the burden of higher education in the west. Dr. Thompson became principal of a local academy and college established by the Presbyterians. He was interested in the battle for prohibition although I never got the impression that he considered it necessary to eternal salvation.

A Socially-Minded Church

Our church knew nothing of race prejudice. Ben Epperson, born in slavery, was raising an industrious Negro family in the community and most of them were in church every Sunday. This church was social minded. It taught that it was good Calvinism to cause trouble for the political state. Its leading members talked much and fought valiantly for social justice.

Other significant persons followed. Walter Lowrie spent two years with us on a furlough from missionary service in China. Here was my first favorable interpretation of an oriental people. Walter Lowrie I have since learned was an intense fundamentalist—liberal Presbyterians sometimes lift their eyebrows when I mention him. To me he stood as one of the most loving and serious men I have ever known. I have seen gamblers and drunkards hang on his words—the young people loved him. He made life a holy opportunity. One night at the close of the service, in response to his invitation, the girl I adored went forward to talk with him; my life surged heavenward.

The Presbyterian churches maintained an academy in our town. As one of the teachers came Miss Maude Wotring fresh from college, a glorious idealist pledged to all the enthusiasms of the early nineties—student volunteer, woman suffragist, ardent prohibitionist plus a lover of the Greek language which she taught. I suppose the revivalist would say she became interested in my soul. At any rate she encouraged me to stay after school and we talked about big causes. I inevitably went to college—Presbyterianism made education in that community a second religion. My mother died the first month I was in college and Miss Wotring wrote me a letter each week—they were big, generous letters, every one of them set me reaching for the stars. I wish now I had kept them; they would make literature.

In addition to introducing great people into that community religion made significant the major events of life, marriage, birth and death; it fought the great social scourges, gambling, prostitution, ignorance, intemperance and idleness. It was interested in local social issues. In a word, it was adequate to its world. I do not mean to say that there were no vices—there were plenty of them but we knew the gamblers, the drunkards, the prostitutes, and we knew the workers, the thinkers and the public minded citizens and the successes and the failures rather justified our idealisms. Our world was simple and man was in control of it. Where control was weak men at least had courage to fight for control and their religion nerved them to the task. Even if the struggle broke them it gave them peace in their souls. It spoke about an order of justice to which society was amenable.

The Great Change

But thirty years have wrought significant changes in this community and an equally significant change in the status of the church. There are now twenty-six churches in this community of four thousand people, but this is only a minor calamity to be dealt with by the church administration boards when and how they see fit. The ministers are a fine and important group of men. What they say is worthy of respect, but they no longer talk to the men who control the affairs of the world in which they live. This little community has joined the great society on terms largely dictated by special interests in the great society. The world war invaded and destroyed its natural relationships; the deflation of 1921 wrecked its business men; Wall street capitalists play football with its major industry. The big gamblers in the community could not now be named by the local ministers; if they knew I doubt whether they would dare to name them in public.

Growth of a Caste System

This little community has not surrendered all its autonomy. The people fought off the big utility company which sought to control the electric light plant; after many a big legal battle the right to own and operate its own electric light plant was won and the town now has the best electric light service in northern Colorado, but the big products are sold to companies and policies are dictated by interests from far distant centers. These companies have the morality of Wall street: their God is the God of profits, their moral ideals are low, their legal practices are predatory. The real control in the community totally ignores everything that the minister talks about in the churches. For a minister even to seek to understand the bookkeeping methods of these companies would be presumptuous. The men who join the staff of the big companies are paid salaries which put them in a different world from those whose income is derived from the soil. The way the companies figure profits is an unknown language to the farmers. The community has the beginnings of a caste system. On top are the beneficiaries of the big companies, next are the small tradesmen and professional men, then the farmers and finally the Mexicans in the sugar beet fields who, exactly as in the case of the

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outcastes in India, are not allowed to enter many of the places of business.

Foreign Control

I have said that the control of the community is foreign. The people were dragged into the war; hating European people meant nothing to them. The Germans who live here were pious, God-fearing people. Orders from distant places demanded that these people be made the objects of suspicion. Monetary policies of the nation devastated their little world and there were suicides on every hand. It would be fair to say that poverty has been the reward of practically every creative builder of this little world.

Driven to desperation the farmers are organizing in strange ways. Into this picture must be placed the story of "Jim's Barn." There's an old gray barn in the back country, on a back road, and yet some nights a thousand farmers and miners gather there, and determined faces peer at you through the dim lights. "Jim's Barn" became an institution in the midst of a great surging tide of farmer-miner emotion.

Fred Jilsen's wife was sick and had to go to the hospital. Fred borrowed money on his farm to send her. The note came due, the drought had taken the crop. Fred couldn't pay. The creditor who had promised leniency sold the note. The new creditor, confident of the law, demanded his pound of flesh. Jim Smith found Fred sitting by the side of his barn crying. "The old place has got to go," said Fred in response to Jim's query about the tears. "If they can take yours they can take mine; none of us can get any money." "By God! we don't move," said Jim. They called the miners in the nearby mines into council. Miners and farmers began to talk about taking charge of their world once more. Fred's creditors reversed their decision and begged him to stay.

The Meaning of Jim's Barn

Larger issues were looming on the horizon. The sugar company was pressing an impossible contract on the farmers. The men who gathered at Jim's Barn decided that they wouldn't sign it nor would they countenance the signing of it by any other farmers. Persuasion accompanied by "night riding" and violence followed. Denied the right to meet in a local town hall, the right to meet in Jim's Barn became precious. The place is taking on some of the characteristics of a shrine. Every Thursday night the meeting is held. Sometimes the attendance is small, sometimes large. Washington has officially declared such men to be "hoodlums," they have been warned against striking—it is not altogether clear why labor can strike and farmers cannot. I look upon them as blundering, courageous men who are trying to win back what this community has lost—some control over its own affairs. The ministers are baffled by the movement but are rather inclined to agree with Washington.

What is the significance of this for the church and the world of which it is a part? The churches are widely distributed in America—twenty-six churches in this town is enough and to spare. The churches have the "means of grace." They were the nourishing home of idealism in my youth, and they can be again. Men need membership in a spiritual community where victory over fear, unbelief, hardness of heart, man-pleasing, pride, covetousness, sensuality is an achievable fact.

But these churches are local, and the problems which they face are national and international. They preach private and neighborhood morality in a world of public evil. These ministers are preaching in a community largely controlled from New York. Unless the church can achieve an organic expression of its message which will include Colorado and New York it will fail. What I have said about ministers and churches in one small community is true of the total American scene.

Preaching to Robots

Again the isolation of industry from the human problem of the local community and the concentration on Wall street values has made the industry content with standards of success which it could not tolerate if it had a working alliance with neighborliness. The church must recognize the moral insult offered to its people by an order whose highest standard is the economic balance sheet. The local church must recognize the futility of preaching to people who have lost control over their own affairs. There is no use preaching morality to a robot. The people must be encouraged to regain control over their own affairs and their affairs are now national and international. The national society must be socialized.

The churches have an immeasurable stake in a self-governing people, people who are in control of their world; a self-governing people have an inescapable stake in the church because self-government means spiritual discipline, moral criticism and loyalty to ideals. I suspect that ministers go on preaching private morality in a world of public evil because they know more about private evil than they do about public. There is but one answer to this: the churches must equip themselves to know public evil and public good —they must be able to point out those who gamble, prostitute and murder on a national scale, and with equal energy praise and proclaim those who work and think and act in the name of a total social good, national and international.

Grass

THE greensward is a lovely patient thing,
That yearly throws off winter's blanketing;
Accepts the summer rain with thirsty mouth,
Or uncomplaining, withers in the drouth.
Worn by each passing foot, uprooted, spent,
Gone past recall, it seems, of blandishment,
Yet is her pulse renewed by mist of rain,
The good confiding creature greens again;
Leafs out, makes bounty of a mean largesse,
Gives thanks for every drop with humbleness!
How meek must be the heart that could surpass
The beautiful forgiveness of the grass.

AGNES D. MOORE.

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No Troops—No Violence

By Charles E. Sebold

TO THOSE acquainted with the bloody history of labor struggles in Butte, Montana, it may be a surprise to know that this city has just ended a four and a half months strike against the Anaconda copper mining company successfully. When the strike began the city was flooded with correspondents and writers of every description looking for blood and thunder copy. Hearing that a strike was in progress in "Bloody Butte" they all rushed to the kill. But this strike, even though one of the longest in recent history, failed to provide the sort of copy the news hounds were after, and few journals even saw fit to mention it. San Francisco and Minneapolis stole the front pages. "Bloody Butte" failed to live up to its reputation. Those hunting sensational news were forced to seek more fertile fields.

Butte labor may not have made good copy but it made history for it secured peaceably everything the workers in California and Minnesota fought and died for and failed to get. It secured a guaranteed minimum wage higher than the existing wage, for a period of six months to a year, with a sliding scale better than had ever been guaranteed this camp; a closed shop agreement that is not surpassed anywhere in the country; and an ideal set-up for the operations of the grievance board. It secured these concessions from a corporation which has maintained a stranglehold on the city, county and state for years; from a company which owns most of the banks, newspapers, radio stations, water systems, and controls most of the utilities in the state; secured all these things, I repeat, without loss of life, bloodshed, or violence in a long, drawn-out struggle. How was this accomplished?

Peace Officers Keep Their Heads

It was accomplished because the peace officers and the governor refused to call out troops or deputize thugs and gunmen for the company to use against striking workers. When the strike began the company presented the sheriff with a list of names and asked that he deputize these men. This the sheriff refused to do, stating that he could very well pick men who would protect property when the occasion arose. This was the first time in the history of the county when a sheriff refused to do the bidding of the company in time of labor trouble. As a result, there were no legalized deputies to beat and gas men engaged in peaceful picketing. The sheriff also gave assurance that the strikers would be guaranteed the right to picket so long as no violence occurred.

Failing in this effort to break unionism, as well as the strike, the company next sent armed gunmen into town to incite quarrels with the strikers and thereby cause disturbance. During one such disturbance, which took place in front of the company offices downtown, one of the hired thugs fired a shot from a sawed-off shotgun through the windshield of the police car, narrowly missing the driver. This was done, no doubt, with the hope that the police would lose their heads, as they had done in other cities, and begin indiscriminate shooting and clubbing. The police and sheriff's deputies, being old-timers at this game in Butte, did not fall into the trap. Through the pleading of the officers and union officials, the crowd dispersed without a casualty. Shortly after this disturbance some young hoodlums upset a gun car and fired it but the blaze was quickly put out and the car hauled away to a nearby garage, no serious trouble resulting.

The Governor Keeps His Head

The company used these and various other devices to force the governor to call troops into Butte, claiming that the local peace officers were failing to do their duty. These accusations were printed in screaming headlines in the company-controlled daily papers. Strikers and pickets were accused of firing two buildings on company property and dynamiting a flume. But firemen called to the scene later testified that they could not get to the blaze to put it out until admitted by a watchman and gunman, which made it extremely unlikely that a picket had been able to climb a high fence over charged wires to set fire to the buildings. Furthermore, the buildings fired were an icehouse and a barn that had not been used for years. The dynamiting proved to be a small hole in a flume, easily repaired in a short time with a single board. All evidence pointed to an inside job. The governor, a former resident of Butte and familiar with company tactics in the past, declined to call out troops.

Both the governor and the sheriff asked the company to keep its thugs off the streets so that serious trouble might be avoided. They told the company that if one of these gunmen was again found on the streets fully armed he would be arrested and jailed. This ultimatum was delivered because previous trouble had been started by gunmen armed with sawed-off shotguns, plenty of ammunition, tear-gas bombs, and automatic pistols. It was evident that trouble had not occurred until these hired gunmen came into town and forced it upon the striking men.

Labor Board Mediation

The governor saw no need for troops in Butte because he had unquestioned confidence in the mediators sent in by the national labor board and department of labor, R. C. Jacobson and P. W. Chappell. These men maintained a more unbiased attitude toward this strike than had ever been shown by federal mediators in Butte. They had the full confidence of the men on strike and were largely responsible for curbing the more belligerent elements in the unions. They reported what they saw, not only to the governor of the state but to their departments. With these reports the governor had dependable testimony concerning the instigation of

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such violence as occurred. Further than this, the governor came to Butte and talked the situation over with the workers. There was not one man in the striking group who would have put a governor with such a fair attitude on the spot by betraying their promises to prevent violence. The strikers not only worked to prevent violence on the part of their own members, but also picketed with the object of preventing the company from instigating further violence intended to force the governor to call in the militia. As a result there were no more street fights, no more fires, and no more dynamiting.

After four and a half months the company officials sat around the conference table with the strike committee and settled their differences fairly and peaceably. The striking men did not win everything they asked for but they won the most vital points, and the cost to the company will be less than they paid to gunmen and scabs in trying to break the strike. The strike was settled without loss of life or property. It cost the city and county nothing for special police; it cost the state nothing for armed troops; the feeling is the best this city has known in the past decade; and settlement will be more permanent than any made in the past through the use of armed forces. It all came about because Montana has a governor who would not be swayed by the hysterics of a company-dominated daily press; because Montana has a governor who is not too far above the workers to talk with them and secure their cooperation in keeping peace; because Butte has peace officers, well trained, able to keep their heads, not easily frightened with threats of political annihilation if they failed to do the bidding of the company.

It is in cities and states where officials have failed to use common sense and fair judgment that violence and bloodshed have occurred. Montana has set an example for the rest of the country in the handling of labor troubles. Most of the strikes in the country can be settled with fairness to both parties involved by peaceful means. It is only in places where men are equipped with arms they know nothing of using, men without common sense, let alone a knowledge of the issues involved, that there is bloodshed. Butte, for the first time in its history, has recognized that non-violence is best in settling a dispute. And if the newspapers the country over would give as big headlines to the peaceful settlement of a strike as they give to armed conflict between militia and workers, most of our labor troubles would reach an end and America would be further along in its program of recovery.

Wanted: Movies With a Kick

By Opal Gooden

A SMART metropolitan magazine recently quoted a leading motion picture producer as giving his attitude toward the decency campaign against the movies in this statement: "The situation looks desperate to me. I feel I might just as well ignore what these campaigners are asking for, even though they will probably put me out of business in the long run for fighting them. The way I figure it is this: they want me to make only wishy-washy milk and water kind of pictures and I know, as a showman, if I do this the theater-goers will put me out of business. So any way I look at it I seem to be licked."

The producer is correct on one score. The situation is desperate, both for him and for the public. We are glad to see he at last appreciates the fact that we are not joking. But he is quite mistaken on three counts: first, "these campaigners," as he calls us who are seeking better movies, do not want to put any producer out of business; second, the implication of a sharp distinction between the "campaigners" and the "theater-goers" indicates a lack of realistic thinking; and third, but most important, we do not want "wishy-washy milk and water kind of pictures."

But what do we want? The producers, directors and scenario writers have nurtured their imaginations in the rarified artificial atmosphere of Hollywood for so long that they have lost, if they ever possessed, creative ability to realize the artistic potentialities of motion pictures. For all the fads and so-called changes, the movies are stagnant for ideas. The industry has only four methods of arresting audience attention, an overdose of sex, an overdose of crime, an overdose of horror, and an overdose of sentimentality. All four are merely variations of the one formula, an overdose of anything.

We do not want "wishy-washy milk and water." We not only want, we demand, strong stuff with a kick. We want intelligent, well-made scenarios that need not depend on excess sex, crime, horror or sentimentality to cover up their shoddiness and anesthetize audiences into sitting through them. We want scenarios so well written and so stripped of superfluous tricks that not one line or one scene can be cut without injuring the entire story. We want drama that is dramatic, comedy that is funny, characters that are plausible, situations that are logical, action that is meaningful, directing that is imaginative. We want mystery stories that are skilful and ingenious, adventure stories that are adventurous, musicals that are adapted to screen technique and not merely film versions of stage shows, news reels that are news.

The essence of drama is conflict. On this fundamental point the average movie is weak. Even several good jokes which can be quoted after one goes home, or the amazing new styles of the star's wardrobe, cannot compensate for lack of sufficient conflict and make a mediocre picture a first-rate dramatic piece. The practice of attempting to film every successful novel

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accounts for a large number of poor pictures. Though it may be a perfect novel in its slow unfolding or fulfilment of characters and events, that does not mean it has the necessary qualities from which drama is made. This does not always hold, as witness Edna Ferber's "Cimarron" and "Show Boat," Stevenson's "Treasure Island," the German film "Maedchen in Uniform," or the English talking version of "Sorrell and Son." However, it is generally the case that the element of conflict is weak or lacking altogether in many films made from successful novels.

Genuine Conflict

We say give us more pictures with the conflict as intense as the throne room scene in "Queen Christina" when the queen abdicates. Less spectacular and more subtle, but equally interesting, is the situation in "Where Sinners Meet" in which the English lady and gentleman, who are eloping from their respective spouses, find themselves detained as "guests" in the sumptuous country place of an eccentric gentleman unknown to either of them. The physical wrestle with nature in the Frank Buck pictures makes good drama. At the other extreme is the soul torturing inner conflict of the young drunkard as played by Leslie Howard in "Outward Bound." Differing from these is the struggle of the ousted egotistical newspaper editor in "Hi Nelly" to stage a comeback through a series of episodes which make excellent comedy. Whatever else may be said of them, such pictures are dramatic and we want more that have these qualities of conflict.

While the producers are historically inclined, we should like to see a picture based on the life of Florence Nightingale and her experiences in the Crimean war interpreting, without being maudlin (she was far from being the stereotyped saint!), her accomplishments in spite of overwhelming opposition from her family, friends, government officials, and public opinion. It is great scenario material awaiting sympathetic handling. Then there is "Cyrano de Bergerac," the swashbuckling, sword-thrusting romantic comedy with which Walter Hampden packs the houses all over the country when he goes on tour. The movies could make the scene in the inn and the mob at the gate something to remember. The last season's Broadway play by Sidney Howard, "Yellow Jack," based on the historical incidents in the Spanish-American war when Dr. Walter Reed make his experiments in search of the source of yellow fever, could be an excellent picture. Imaginatively directed it could be interpreted in the epic terms of modern man's struggle to conquer disease. These are but a few indicators pointing to sources of cinema material which possess that essential quality all too often missing in current pictures, conflict.

Where Intelligence Is Lacking

We want comedies that are funny. Each time the "trailer" ballyhoos next week's "superb, stupendous, colossal laugh riot" we hope against hope. But better than average intelligence is imperative for the production of high grade comedy. Perhaps this accounts for the absurd movie blunders in this variety of entertainment. Comedy requires a keen observation of life and a sensitivity to values which all too few persons responsible for Hollywood's output of humor seem to possess. There exists only an artistic hairline between comedy and tragedy. For this reason it is probably the most difficult dramatic form to write, to direct, and certainly to act. Philip Barry, Marc Connelly, George Kelly, Rachel Crothers, Ben Hecht, all, save Hecht, primarily playwrights for the stage, know how to write comedy each in his different way. Ernst Lubitsch, the director, knows how to treat a script deftly and make the most of its comic possibilities. Marie Dressler understood the art of comedy from her place as an actress. Charles Ruggles and Mary Boland gave us some real comedy in "Mama Loves Papa" (what a title!) with their characterizations of a middle aged married couple. Ronald Coleman as "Bull Dog Drummond" meant almost two hours of rare fun. W. C. Fields knows the fine points of comedy technique discovered during his half-century of acting. Not one of these instances developed their humor from bedroom scenes, flooded bathrooms, broken dishes, chasing policemen, or slimy dialogue. They were funny because they made us see how ridiculous we are in our most serious moments. We want more pictures with the insight of true comedy.

The So-Called Comedies

The long pictures have not sinned half so grievously as the short features, the so-called comedies. They are too completely asinine to hope for any improvement. We sign their death warrant with no provision for mourning. We wonder why the movies have not made more of the "Screen Souvenirs," showing films popular fifteen and twenty years ago. They are infinitely funnier than any of the current short features save Mickey Mouse. The more serious they were originally the better. A crowd filling a large urban theater burst out in hearty guffaws watching William S. Hart demonstrate his great western love by bending and tenderly kissing the hem of the garment of his beloved as she sat on her horse ready to gallop across the gulch to carry the warning of danger. Since these old pictures can be reissued at smaller cost than new ones can be made, the producers should find this suggestion to their liking.

We should like more films as clever and original as Mickey Mouse, Silly Symphonies, and some of the other cartoons. In fact, we should like some full length Mickey Mouse pictures caricaturing our modern age. It would be interesting to see what Walt Disney could do with such an idea as made the musical show "Of Thee I Sing" or the past season's Broadway hit, "As Thousands Cheer." For variety, why not "Midsummer Night's Dream" and "As You Like It" done in the exquisite manner of the Silly Symphonies? "Alice in Wonderland" flopped when done realistically but it shouldn't have been done realistically. It belongs forever in the realm of fancy—as do "Peter Pan" and "Hansel and Gretel." For shorter Silly Symphonies, when do we get our old favorites, the Hans Andersen fairy tales, including the "Emperor's New Clothes," "Tinder Box," and "Big Claus and Little Claus"? We

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patiently endure seventy minutes of mediocrity in order to have five minutes of Mickey Mouse—but we had rather have more Mickey!

Wanted: Artistic Truthfulness

When we further say we want characters that are plausible, situations that are logical, and action that is meaningful, we remind the picture world that we want artistic truthfulness. Please note, gentlemen, we insist on truthfulness, not slavish adherence to factual detail. An actor may assume all the external mannerisms of his rôle, such as peculiarities of speech, dress, and walk, yet failing to assimilate these into a meaningful whole he fails to create a convincing character. In the well written, well directed dramatic piece a situation seems to arise inevitably from the preceding one and lead unavoidably into the next. It evidences lack of dramatic intuition to slow the progress of the story in order to display Clark Gable's latest love-making manner, Constance Bennett's new wardrobe, Jackie Cooper's ability to cry, Edwin G. Robinson's most recent acquisitions to his gangster vocabulary, or Cecil B. DeMille's mastery of the technical problem of filming a thousand persons enjoying the studio-built Roman bath.

An unimaginative director can ruin a perfect script. In their zeal for realism (a misnomer for photographic naturalism) the directors have not spared us a scene or detail which any eight year old child could imply from the action. When a movie gangster is "taken for a ride" the director makes certain we see and hear the entire process, from hangout to cemetery. Instead of obeying the basic artistic practices of omission and selection, representing only those events and persons necessary to the story's intelligibility and leaving the "fill-ins" to the imaginations of the individual spectators, the directors insist on showing everything. Director Rouben Mamoulian, of Metro-Goldwyn-Mayer, seems to understand this fact. Directing the Tolstoy story, "Resurrection," Mamoulian said: "Any scene is most effective when it succeeds in stirring one's imagination. You can stir imagination only when you leave something unsaid, something to be completed by the audience itself."

Mystery Stories

A good mystery story is a dramatized mental puzzle in which the audience matches clues and cunning with the villain and the hero detective. A first-rate mystery, either in book, stage or screen form, is hard to find. When the movies show us another detective yarn as ingenious and clever as "The Thin Man," we shall do as we did for this one, see it twice. Most of the Charlie Chan films have been interesting, as have several of the Philo Vance tales. "Bull Dog Drummond," already mentioned, and "Bull Dog Drummond Strikes Back" met the demands. "The Penguin Pool Murder" had a little different setting and held one's interest. But beyond these the list is not large. We hope it will increase.

Frank Buck and Tarzan provide the bulk of adventure pictures produced recently, save for a few travelogues. When will the producers wake up to the adventure in pursuing an idea, either in the laboratory or on the field? In "Arrowsmith" it looked as though someone might catch the hint, but so far no one has. Roy Chapman Andrews has enough Gobi desert experiences to fill a dozen long pictures. Stanley's march across Africa in search of Livingstone offers rich possibilities. The fall of the Alamo in San Antonio and the struggle for Texas' independence, as well as the search for lost treasure in the southwest, should make exciting cinema adventure.

Why Are They Called "News"?

Why do they call them "news" reels? Twenty years ago it might have been news to see West Point on parade, the fleet in formation, the Los Angeles flower show, the Atlantic City bathing revue, a wrestling match, a baby parade, and Senator Copeland watching his paper carefully as he reads with a dull drone a duller statement. Once in a while we see a good state funeral, like Dolfuss' or Hindenburg's, but where were the camera men when the fuss started? We tire seeing the red army march in Red square on the anniversary of the revolution. When do we see some of the Russian factories in action? If it were only possible, how we should like to see some of the nazi concentration camps. Show us some of Mussolini's new roads and some of the Zionists' efforts at colonization in Palestine. In our own country, instead of photographing another battleship launching, show us the embargoed munitions being shipped to South America. Why not make some shots in the Tennessee Valley project, including the areas to be served? The best newsreels we have seen so far are called "Goofy Newsreels" and they are just that. We want more news in newsreels.

The kind of pictures we have described can never be "wishy-washy milk and water." Instead of setting the motion picture industry back fifteen or twenty years, as many loudly proclaim, we should like to bring it up to date.

We Need a King

WE need a King!
A Man to wake our dreams,
For all the world is sick at heart
With screaming down the priests of baal,
Who hold the least the greater part.

We need a King!
Not born among our rich,
For they have lost the tender mind;
Not nursed by noisy women, nor
Of those who weep, and yet are blind.

We need a King
With scars upon his hands;
But if one comes to take the throne,
I will demand to see his side,
Before I make this King my own.

ARTHUR R. MACDOUGALL, JR.

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BOOKS

Wall Street on Trial

SECURITY SPECULATION: ITS ECONOMIC EFFECTS. *By John T. Flynn. Harcourt, Brace & Company, $3.00.*

A GREAT DEAL of breath has been spent—and most of it wasted—in attempts to prove that stock market speculation either is or is not gambling, and that it either deserves condemnation on moral grounds because it is gambling or merits approval because it is not. Mr. Flynn wastes none of his upon these verbal subtleties. He is concerned with the economic consequences of an economic process. In thus refusing to pass a moral judgment on the basis of a classification of speculation as either in or out of the category of gambling, he is a good moralist as well as a good economist. If the tree of speculation brings forth evil fruit, it is an evil tree; if it brings forth good fruit, it is a good tree. The moralist's analysis, no less than the economist's, must begin by considering what kind of fruit it actually does produce. Before getting down to this task, Mr. Flynn clears the ground by disposing of the common fallacy that, since risk is an inescapable element of all business and of all life, the whole thing can be called a gamble if one cares to use that word for it, and therefore speculation in securities is no more reprehensible than anything else. If security speculation is wrong, it is not wrong because it is risky. The taking of the inevitable risks of a creative and constructive enterprise produces results which are on the whole good for society. Can the same be said of security speculation, which Mr. Flynn defines as "an operation in which one buys or sells securities with the design of making a profit out of the changes in the market price of such securities"?

It is asserted by spokesmen for Wall street that speculation in securities performs a valuable function for the business world —that it is the means of drawing capital into new enterprises, that it provides a liquidity without which capital could not be drawn into investment, that it furnishes a field in which banks may invest their "surplus" funds, that it gives opportunity for the free play of the natural forces of supply and demand without which business as a whole could not be kept in adjustment to the changing needs and desires of the public.

These and other claims Mr. Flynn analyzes with the skill of an expert economist, and to the refutation of them he brings demonstration in the form of a mass of statistics which would be bewildering if they were not marshalled with such artistry. Figures may be very dull, or they may be eloquent. Consider, for example, the claim that the liquidity afforded by the stock exchange with its cash market for every listed security every business day in the year is essential to induce people to invest. It might be a sufficient answer to say that, as a matter of fact, people do make non-liquid investments—in real estate, for example, and in mortgages, and in unlisted stocks and bonds. But the answer is more convincing when it is demonstrated statistically how small a per cent of the nation's total investments are made in listed stocks and bonds. Or the claim that the stock market draws capital into industry. The answer to that is that it doesn't; it draws money from one man's pocket to another's, but the industry whose stock is the subject of the transaction gets none of it. This is proved by detailed studies of a dozen or more great corporations, showing what securities they issued and what they got for them, and who got the securities and the money for which they were sold. This is no wild or radical denunciation of Wall street, but a clear, factual and devastating demonstration that operations in the street do not provide capital for industry. "The stock exchanges played practically no part in the launching of any of our great industries. Their stocks never made their appearance on any exchange until they were pretty well advanced in development."

Chapters are devoted to "Manipulation," sometimes euphemistically called "making a market," which is a much more important factor in determining market price than is the actual condition of the industry; "Short Selling," which the author considers not so black as it is sometimes painted; and "Margins," which he considers much worse. The upshot of it all is a view of security speculation, under present methods, as a purely anti-social process, a method of getting other people's money, no more essential or beneficial to industry than the brigandage of the robber barons along the Rhine was helpful to commerce. The closing section deals with the problem of regulation. Granting that there is a legitimate function for stock exchanges, should they be regulated? Even the brokers admit that they must be, but their method of regulation is to leave it in the hands of the governing board of the New York stock exchange. But why should forty-two men, mostly floor-traders and all interested primarily in their personal profits, be entrusted with the power to regulate practices which so deeply affect the financial welfare of a hundred million people? It is like putting tariff-making into the hands of a committee of the Manufacturers' association. It is not a question of regulation or no regulation, but of regulation in public or private interest. The new securities exchange act asserts the authority of the federal government to exercise control in the public interest but does not formulate rules. Until the commission authorized by this act has promulgated a set of rules and these have been tried out in practice, it will be impossible to evaluate this experiment in regulation.

W. E. GARRISON.

Books in Brief

OPERA SYNOPSES. *By J. Walker McSpadden. Fifth edition, revised and enlarged. Thomas Y. Crowell Company, $2.50.*

For twenty years this has been a standard guide to opera. The revision has included the elimination of some operas that are no longer in current repertoire, the addition of much new material dealing with the more recent operas, and the inclusion of a section on light opera. Such a handbook is a very valuable —one might almost say indispensable—accessory to the habitual patron or the student of opera. It must be admitted, however, that the reading of synopses of any considerable number of operas at a sitting is a depressing experience. Most of the stories are so thin, or so preposterously melodramatic, or so downright stupid, that one is moved to increased admiration for the musicianship and the stagecraft that can create the great illusion. Mendelssohn always wanted to write an opera but never could find a book that suited him. It is to his credit that he was not so easily satisfied. Neither was Wagner, but he escaped the difficulty by writing his own.

THE GOLDEN SPIKE. *By Floyd Dell. Farrar & Rinehart, $2.50.*

For a person of his known radical opinions, Floyd Dell is wonderfully restrained in this novel. Its central theme is the tyranny of wealth, but there is not a villain in the piece, the rich are not only respectable but kindly, and the victims are people whom they like and want to help. That is to say, the tyranny is not dependent upon the cruelty or selfishness of individuals but is inherent in the situation itself when a person of any sensitivity tries to preserve his self-respect and independence in the face of patronage. The story has enough of the

qualities that are essential to good fiction to enable it to carry this theme subtly, convincingly and entertainingly, in spite of the fact that the episodes which are given a campus setting do not seem to exhibit a very intimate acquaintance with academic life.

THE HELP EACH OTHER CLUB, A ONE-ACT PLAY. *By Booth Tarkington. D. Appleton-Century Company, 50 cents.*

Written for the radio, and especially for the "Mobilization for human needs" of which Newton D. Baker is chairman, this playlet pictures some of the tensions and temptations to which youth is subjected in times like these. It serves that edifying purpose admirably, while adding considerably less than a cubit to Mr. Tarkington's stature as a playwright.

THE REVOLUTIONARY EMPEROR, JOSEPH II OF AUSTRIA. *By Saul Padover. Robert O. Ballou, $3.50.*

Joseph II, emperor of the Holy Roman empire from 1765 to 1790, was one of the enlightened autocrats of the eighteenth century. He differed from some others—Frederick the Great, for example—in being a political and social liberal as well as an intellectual liberal. But he tried to ram reform down the throats of a reluctant people by autocratic power, and little good came of it. Even the beneficiaries of his reforms became suspicious of him; and the French revolution came on, which made everybody suspicious of all reforms for a while. In relation to religion, his most significant act was his support of a project, originated by "Febronius" in Germany and approved by the German archbishops, which would have made the Roman Catholic church episcopal and conciliar rather than papal in its government. His connection with this program gave it the name which it bore in Austria—"Josephism." Mr. Padover, by birth a fellow-countryman of Joseph, has written a scholarly and readable account of the personality, the reign and the attempted reforms of this interesting but unhappy Hapsburg.

EXERCISE WITHOUT EXERCISES. *By Arthur Devan. Dodd, Mead & Company, $1.25.*

Down with the daily dozen! shouts Mr. Devan. The sedentary citizen and the lethargic lady can never restore their sylphlike silhouettes by following any of the one-two-three-four routines that they get over the radio or by any other system of arm-waving and muscle-flexing. The five-minutes-a-day roads to health, strength and beauty lead to nothing but disappointment and, for the middle-aged, the more ambitious programs of body-building are worse. The right way, says Mr. Devan, is to acquire the habit of proper posture in sitting, standing, walking and breathing, and thus to make exercise continuous and unconscious. It has been said (not by Mr. Devan) that no act is truly religious that is not also something else, and that the truly religious act is any act that is done in a religious way. Similarly, good exercise (says Mr. Devan) is not a special set of exercises performed only because they are believed to be good exercises but the whole course of one's bodily activities and relaxations done as they should be done. It sounds sensible. Both statements are, perhaps, truer in what they affirm than in what they deny.

CORRESPONDENCE

The Cost of the New Deal

EDITOR THE CHRISTIAN CENTURY:

SIR: A common complaint against the new deal is that the federal government is spending large sums of money for relief and is incurring a very heavy debt. We spent $32,000,000,000 in the prosecution of the war. It is true than $10,000,000,000 of this was loaned to our allies but the larger part of this was spent for munitions and for food in this country. The distribution of these vast sums among our people was a principal cause for our prosperity from 1919 to 1929. We should not complain, now, at the distribution of a much smaller sum in paying for useful work in building roads, reforesting semi-arid regions, controlling floods and rebuilding the slums of our large cities. We should contribute by the purchase of the bonds issued just as, from a sense of patriotic duty, we bought Liberty bonds in the war.

Urbana, Ill. WILLIAM A. NOYES.

Sunday, October 21

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow me through The Christian Century to appeal to pastors throughout the country to take up the Protestant drive for decent and better motion pictures on Sunday, October 21, or on a nearby Sunday? Also, beginning on that day, to complete the signing of the pledge not to attend pictures which offend decency or Christian morality?

The pledge signing should be completed as quickly as possible. The signer keeps one card, the other is filed in the local church, and totals reported to the denominational authority.

October 21 and the pledging should be carried out irrespective of Catholic action. The pledge is a sound policy to follow permanently. The individual is left free to decide for himself what to see and what not to see, and suggestions are given him on the back of his pledge card.

Pastors who have not received the source material for use of pastors on October 21 can get it from the Federal council for two three cent stamps. Pledge cards can be had in quantities to one address at 30 cents per hundred or $2.50 per thousand.

The decency drive is only part of a longer time program, which includes abolition of the present system of block-booking; the organization of better films councils in communities independent of the motion picture industry, and representing officially churches, schools, women's societies and other character building agencies; the education of public taste for decent and worth while pictures and their support.

The Federal council's committee is watching the situation and will communicate with the churches from time to time. Meanwhile the thing of immediate importance is October 21 and the signing of the declaration of purpose.

Federal Council of Churches, WORTH M. TIPPY.
New York City.

An Intentional Insult?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is urgently to be hoped that the legion of decent Americans who are entering a great crusade for a standard in the motion picture industry above the filth with which the screen has been smeared in recent years, will not allow the soft words of Mr. Breen or the pious assurances of the picture industry to deceive them. Last night I witnessed a picture and was amazed to see written in its brazen lines the answer of the motion picture industry to the Legion of Decency. With all the artistry with which the screen in endowed, a generous thumb was defiantly placed at the industry's nose and directed boldly to all these hopelessly chaste and Victorian critics. Literally the verdict crooned its song, "Try to see it my way," and concluded that there is no mid-ground between indecency and prudery.

The first part of the picture was hopelessly boring, apparently with subtle purpose, and served to introduce the "League for Elevating the Public Morals" of which Ezra Ounce was the imbecile originator and sponsor. Everything possible was done to ridicule and make grotesquely foolish the reformer—everything,

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that is, but the stove-pipe hat and the umbrella. Blackmail effects the needed "raise" for putting on the show "Hot and Fast"; patent medicine supplies the alcohol to get the reformers gloriously drunk; and the final scene finds all the reform movement in jail enjoying the gayest chorus-girl party, against which as a background we get the answer of the motion picture industry to the Legion of Decency. Mr. Ounce's secretary announces he has arranged to get them out of the terrible jail, to which the master hic's, "But I don't want to get out of jail; I'm having the best time I ever had in my life." "But what about the League for Moral Uplift?" he is asked. "Do you want to know what I think of the league?" he sneers, "Phooey!"—and the curtain goes down.

Now it might be well for us to get straight just what we are dealing with in this crusade. The "new deal" in decency will not come from hard-boiled, cynical libertines and courtesans. This Legion of Decency is in for a fight to the finish.

First Methodist Church, Boise, Idaho. HUGH B. FOUKE, JR.

For the Persecuted

EDITOR THE CHRISTIAN CENTURY:

SIR: Armistice day is proposed as a fitting time to make a collection for the tragic needs of those who are persecuted in the land against which we fought. The sacrifice of war dead in their hope for democracy should challenge us to support today those who suffer in Germany for their fidelity to religion, democracy and peace.

At this hour there are within Germany thousands of persons who do not bow the knee to Baal. Wishing to stand by their country in its hour of trial, they cherish in their lives and hearts the ideals of freedom, justice and fellowship, without which civilization in Europe cannot endure. With them and their children rests the best hope for a new birth of better things in Germany when the present tyranny is overpast.

Our opportunity is to help them to survive. Especially does it seem a duty for world Christendom to take energetic action to counter the age-old recurrence of persecution of Jews; and also to stand by the Christians, pacifists, "non-Aryans" and others who suffer for conscience' sake.

As an immediate step in the world effort which should be made, the Fellowship of Reconciliation is urging that collections be taken in churches and elsewhere between now and Armistice day. The Fellowship of Reconciliation will distribute, or transmit to competent agencies, such funds as are sent to it. The chairman of its relief committee in Europe is the Rev. F. Siegmund-Schultze, formerly of Berlin, now at the University of Zürich. Other members of the committee include the secretaries of the International, British and American fellowships in Paris, London and New York.

This appeal does not overlap with the appeal of the high commissioner appointed by the League of Nations for refugees coming out of Germany. Our effort is to share in the sufferings of those who stay in. Gifts may be sent to The Armistice Fund, Fellowship of Reconciliation, 2929 Broadway, New York city.

New York City. ROBBINS WOLCOTT BARSTOW,
HENRY S. COFFIN,
EDWARD L. PARSONS,
FRANCIS J. MCCONNELL,
ERNEST F. TITTLE.

Challenging Mr. Page

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems plausible to assume that you approve Kirby Page's article this week, in which there are so many general statements which are manifestly false that it would be folly on each side to discuss them. To illustrate: "There is no reason whatever to believe that they (the owners of private industry) would deal justly with workers and consumers." This statement is unfair and false. Our interests are in lumber manufacturing where for three years no dividends have been paid but we have kept the organization intact by borrowing millions and lost money continuously. All the time, too, realizing that a fire at any time might wipe out this heavy investment. But the crew would have had their wages in hand and pension in future. Men, state and government get cash regardless, but we who have withstood business shocks for nearly a quarter of a century never know from whence even the widow's mite can come.

Bosh on this office stool economics emanating from government and printing offices representing that one who has initiative to work hard and save and help others is of inferior manhood and loyalty!

Los Angeles, Calif. B. D. NICHOLS.

Socialists and California

EDITOR THE CHRISTIAN CENTURY:

SIR: Although in your rejoinder to my letter and those of others whom you mention in the socialist party, you persist in your invincible faith in Mr. Sinclair's adherence to his original program, may I say that this disturbs me less than your charge that socialists, in demanding the presentation of the complete socialist position in a campaign "would, if generally applied, rule out every political venture in the Marxian tradition ever made, including that in Russia." I find it hard to believe that it is necessary to remind you of a marked difference between the gradual achievement of socialism when power is obtained and the effort to obtain that power by the concealment of vital factors in the socialist program. It is the latter to which we take exception in Mr. Sinclair's tactics.

I cannot help wondering whether your unshakable faith in Mr. Sinclair's intent to hold firmly to all of his program is quite as robust now as it was when you published your comments. I for one could have adduced further evidence when I wrote, beyond the "single dispatch" which you find so inadequate as a basis of judgment, had I not wished to pay some respect to considerations of space. Surely, you do not imagine that socialists throughout the country are dependent for their information merely upon occasional dispatches in the New York Times! Nevertheless, I venture again to subject myself to charges of the same nature by quoting for your delectation the words of Mr. George Creel, defeated democratic candidate for the nomination, made in New York to the press on his way to Washington on October 1. Reporting his agreement with Mr. Sinclair, Mr. Creel asserted that "the democratic state platform in California was not in any sense an embodiment of the Epic plan of Mr. Sinclair, the party's candidate for governor, and indicated that the democratic political situation in the state could not yet be regarded as stable." This in the New York Times of October 2. Mr. Creel is then quoted in his own words as follows: "Instead of being a Sinclair platform, our state platform is one upon which any democrat can stand." (This will undoubtedly be good news for Messrs. Smith and Raskob of the Liberty league, Mayor Frank Hague of Jersey City and others in the democratic ranks.) But let Mr. Creel go on! He said: "In adopting it we threw out the Sinclair proposal to pay $50 a month to persons past 60 years of age. We also dropped his scrip plan, his plan for a $300,000,000 bond issue, his plan for farm communes and for State stores, his plan for exempting from taxation all property of less than $3,000 assessed valuation, and his plan for repeal of the sales tax." What is left? Well, obviously a great many credulous California voters; obviously again, Mr. Sinclair's candidacy for the governorship; and still more obviously, it seems to me, The Christian Century.

Wilton, Conn. DEVERE ALLEN.

[Mr. Allen's first evidence for Mr. Sinclair's desertion of his Epic program having failed, he now quotes Mr. Sinclair's defeated rival for the democratic nomination in California. Naturally, Mr. Creel is anxious to make it seem that he has swallowed as little as possible, but the question may be settled by reference to the actual contents of the platform adopted by the democratic party convention in California and by the pamphlet, "Immediate Epic," on which Mr. Sinclair is fighting his campaign. These show only two serious deviations from the original Epic plan. (1) The promise of old age pensions is put off, to allow time, according to Mr. Sinclair, to see what happens to the federal bill for such pensions which Mr. Roosevelt has promised to introduce into the next session of congress. (2) Tax exemptions on property are to be on

occupied homes and farms assessed at $1000 or less, instead of the $3000 or less first proposed, with a promise that as soon as state finances will permit the $3000 figure will be restored. Sales tax repeal remains; the bond issue remains, though reduced from $300,000,000 to $100,000,000; the frantic fear of various big business elements in California should indicate the degree to which they believe the Sinclair program has been emasculated. But Mr. Allen's letter, together with a long letter from Mr. Norman Thomas in reply to our editorial of September 19, which space limitations exclude, give us opportunity to say once more what we have apparently failed to make clear as yet. We do not regard Mr. Sinclair's as a complete or perfect or final program for social and political reform. We do believe that it is important as an experiment and even more important as a measure for educating the public. And we believe that there is more to be said in favor of supporting such a program, with its values as experiment and education, than in holding off to await a political situation which will not occur in the time of living men.—THE EDITORS.]

Mississippi and Bilbo

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Nashville correspondent has an excellent report on the election of Senator Bilbo. Your Memphis correspondent, on the same page, has a very inaccurate account of it.

State colleges, in Mississippi and in most neighboring states, are used by politicians. The president of one state school campaigned against Bilbo for governor, so he was turned out. No governor in Mississippi, including the present capable one, has changed many of these teachers. The suspension was purely theoretical, as graduates during those years were awarded degrees even in Vanderbilt. To say the colleges were "disgraced" is absurd, and Mississippians were no more "humiliated" than those who have lost jobs since then have been.

Bilbo was responsible for the dry victory this summer. He was the only politician with the courage to explain, expose and attack the state liquor store bill. Bilbo has the support of the "poor whites" (who are more ill treated than the Negroes) and of many of the "better" families. Stephens was a notorious conservative, a political nonentity, and an old dealer. The election of three radical congressmen and Bilbo showed Mississippi swinging to the left. And if Bilbo could carry the state with the pressure and opposition he had, the state is "left." The press was solid against him; he had no campaign money and only one piece of literature—Stephen's record—and his platform is the most progressive ever offered the people of this state.

If you will watch him the next few years, you will see him with Norris, La Follette, Black, etc. Don't believe all you read in the papers. You might be interested to know that most of your subscribers in Mississippi voted for Bilbo. You might have done the same had you been here!

St. John's Episcopal Church, Aberdeen, Miss. C. G. HAMILTON.

Churches and Munitions

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your editorial, "One Hell of a Business," a timely summary of the worldwide diabolism in war munitions supersalesmanship, why is it so difficult to get Christian bodies to express their disapproval of this nefarious activity? If the church is so futile as to be able to *do* nothing by way of injunction against these sales-in-blood, at least Christian bodies should have the courage to condemn the practice of agents of munition-plants in stirring up enmity and embroilment simply for the sake of shekels.

Several months before the senate investigation, this writer introduced a resolution in the Episcopal convention then in session in Washington, condemning the action of munition-makers and the whole war business in these terms: "That we brand as despicable, inhuman, and utterly to be condemned the gratuitous activities of munition-makers in this and other countries who are secretly and clandestinely fomenting strife and ill will between friendly nations and peoples in order themselves to grow rich on the sale of implements of mass-murder in the family of our common Father," and "that we go on record as being opposed to war as contrary to the mind of the Master, and agree to devote ourselves to the constant preaching of peace and good will in our respective churches and to the dissemination of the principles of peace throughout the world—to the end that the settlement of all disputes and conflicts of an international nature shall 'never be sought except by pacific means,' as expressly stated in the Kellogg-Briand peace pact of 1928." The motion also carried the idea that the Pact of Paris has never been abrogated, nullified or disavowed and is therefore to be considered as an "honest and sincere expression" of the will of the peoples of the earth—and more especially as the "expressed will of congress" and of the people of the United States.

Not only was the resolution not passed, but the mover was treated to a scathing and undignified attack at the hands of a retired admiral of the United States navy—and was defended in his position by no one in the convention.

Unless and until Christian people dare to come out as against things that mar and lacerate the human family and wound the soul of man—branding all war as the "suicide of civilization"—to whom or to what, in God's holy name, are we to look for such condemnation?

Olney, Md. THOMAS F. OPIE.

Dr. Alexander's Theism

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very glad to see in the September 12 issue of your paper a review by Professor H. N. Wieman of Dr. H. B. Alexander's lecture on "God and Philosophy" published in the Scripps College Papers. I quite agree with Professor Wieman that this lecture should be given a much wider reading than it is likely to receive in its present form. The argument which Dr. Alexander presents in this lecture is, however, given a more complete expression in what I consider to be his greatest book. This book is entitled "Truth and the Faith" and was published by Henry Holt and company in 1929.

University of Nebraska, Lincoln, Neb. CHARLES H. PATTERSON.

The Question Box

Please give your definition of the difference between the soul and the spirit, their attributes and manifestations. A. G. T.

IN the Old Testament there are two terms used to describe life and its higher activities. One is the word "nephesh," which means primarily a living creature, man or beast. The other is the word "ruach," which signifies wind or breath of life. In general it may be said that "nephesh" represents the living being, and "ruach" signifies the vital principle, the life force. In the New Testament two terms are likewise employed. One of them, "psyche," follows much the meaning of "nephesh" in the older scriptures. It denotes the personality, the self; while the word "pneuma," wind or spirit, seems to represent the life principle. In the Gospels the "psyche" is contrasted with the "soma" or body, as the two constituent parts of man. Paul in the close of first Thessalonians uses the triple expression, "May your spirit and soul and body be preserved wholly, blameless." But this does not commit the apostle to any principle of trichotomy. As matter of fact the biblical psychology is popular rather than scientific. It was simple and closely related to the themes of religion. It is not a complete or independent system, and it followed Old Testament categories in most regards.

In the Bible there is no clear distinction between the words translated "soul" and "spirit." Broadly speaking "soul" stands for the rational life, the mind, the emotions, the will. "Spirit" indicates the vital principle, the living being. However the latter term passes over at times into the broader meaning, and particularly when it is applied to the divine activity or the higher life of mankind, as in the expressions "spirit of God," or "Holy Spirit." The meaning of either word is generally to be deduced rather from the context than from a specific definition.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Salvation Army, 'Y' Get Tax Bills

Churches Are Involved—A Covenant of Consecration—Quaker Peace Speakers—Jewish Charities Drive

(Correspondence from New York)

NEW YORK, Oct. 6.—No little furor has been stirred up by the publication yesterday of the city's new tax list. Over $55,000,000 worth of real property formerly exempt as belonging to religious, charitable, educational and other tax-exempt bodies is restored to the tax roll. Among the properties for which the city will now seek taxes are those owned by such well known institutions as the Y.M.C.A., the Knights of Columbus, International house, Temple Beth-el, Teachers college, the Madison Avenue Methodist Episcopal church, the Salvation Army and the Roerich museum. And there are hundreds of others formerly exempt on which the city authorities will now attempt to levy. There will unquestionably be a number of court actions, for important questions of government policy are thus raised. The general law is that property ecclesiastically owned and used for ecclesiastical purposes is exempt from taxation, but both requirements must be fulfilled. In many cases the requirement of ecclesiastical use has not been met. Land or buildings have been held out of use or leased to other organizations for their work. The city can hardly be blamed in these days of mounting expenses and lessened income for making every effort to find new sources of revenue. However, two considerations cannot be ignored. One is the quite obvious fact that the Salvation Army and many other institutions are performing functions which taxation would throw back upon the city. The other is that large income receivers are not as yet bearing anything like the burdens now placed upon the men and women of small incomes. An additional question forces itself upon some of us—doesn't too much tax exemption prolong the physical life of some religious institutions which have long been spiritually dead?

* * *

A Covenant of Reconsecration

In what some of its members termed its most significant sessions for many years the New York presbytery unanimously voted to give over this fall and winter to urging upon church members "a covenant of reconsecration." This step is the outgrowth of a series of conferences between the social service committee and the evangelistic committee of this body. Both had come to feel the unity of their task and the need for making confession of faith in Christ meaningful for men and women of today. It is expected that the ministers of the presbytery will preach during the month of November on the themes of this covenant, which has as its underlying thought the "taking of Jesus Christ seriously." It is to be presented as a pledge for those who wish to make definite commitment or as a guide for those who do not. The following points are covered by this declaration: "First, I will pray and read the Bible systematically in order to understand the mind of Christ. Second, I will seek to win at least one person to Christ and bring him into the fellowship of the church. Third, I will strive to bring about a more Christian economic order and to that end I will earnestly study the meaning of the gospel for our economic life. Fourth, I will take some positive and public stand against war. Fifth, I will not knowingly be a party to any unchristian racial discrimination and I will seek the friendship of persons of other races. Sixth, I pledge my sacrifical loyalty to the worship and work of my church." Some of us are hopeful that this may be the beginning of a new kind of evangelism, a kind which will present Christ as the savior of both the individual and the social order.

* * *

Provide Speakers On Peace

The joint peace committee of New York Quakers has just announced that it is able and anxious to provide speakers on the "Quaker way to peace among the nations." These speakers are offered free with the exception of travel expense to and from meetings. The committee represents every Quaker congregation in greater New York and it may be addressed at 221 E. 15th street.

* * *

Will Discuss Worship

The committee on worship of the Federal council of churches has planned an important conference for Oct. 9 at the Calvary church house. Dr. Cadman is to speak on "The reflex influence on the minister of orderly and devout worship" and there will be a discussion of the recent survey of the teaching and practice of worship in the theological seminaries.

* * *

Loyalty Day

The religion and welfare recovery committee of the Golden Rule foundation reports that Loyalty day scheduled for today and tomorrow has in some communities been found impracticable of observance because of the limited time in which to prepare. For those communities it recommends that the date be changed to the first Sunday of November.

* * *

Jewish Charities Drive

The federation for the support of Jewish philanthropic societies met this week and laid plans for a financial drive to secure $2,071,000. The financial depression has resulted in a severe crisis in the work of the 91 charitable agencies affiliated in the federation. The president of the organization states that it is impossible to exaggerate the emergency among these agencies as it is actually "a question of raising sufficient funds to keep the doors of our institutions open."

EDMUND B. CHAFFEE.

Siam's Land Laws Disturb Missions

Can No Longer Buy or Exchange Sites—United Church Holds First General Assembly—Beer and Airplanes

(Correspondence from Siam)

BANGKOK, Sept. 19.—Because the treaty concluded between Siam and the United States in 1921 provides that Americans may lease land but not purchase it, some mission building programs are at a standstill. This treaty has not affected property already owned by the missions, and until recently new land has been purchased with the consent of the king. But since Siam has become a constitutional monarchy, such permission must be obtained from the government, presumably by special act of the assembly of people's representatives, the name of Siam's parliament. The treaty is now being interpreted so strictly that the missions are not even allowed to exchange property. One group wishes to sell a piece which it has owned for many years in order to secure a more favorable site. There is no objection to the sale, but permission to buy has not been granted although the matter has been under consideration for nearly a year. Naturally the oriental exclusion act, which affects Siam as well as China and Japan, does not help matters. Its repeal would make things easier for Americans and bring about a greater respect for the United States, even though immigration has never been a serious question between the two countries.

* * *

United Church Holds First General Assembly

The first general assembly of the Church of Christ in Siam provided for the organization of the churches into seven districts each of which is to be governed by councils with duties much like those of a presbytery. Your correspondent attended the meeting of the Bangkok district and was received into full membership in accordance with the action of the assembly inviting missionaries to unite with them. All of the districts have now been organized and the new church is making good progress. Special mention should be made of the Chinese district, the organization of which has brought together several Baptist and Presbyterian churches. These are located in or near Bangkok, and they have laid plans to rent a building in the principal Chinese section for use as a religious and social center for several language groups. The moderator of the Chinese council is the pastor of what is probably the oldest Chinese Christian church in the world, a Baptist church with a continuous history since 1837.

* * *

Inspection of Mission Schools Brings New Problems

School inspection by the government is becoming more and more strict, and mission institutions which have been given a free hand for years are feeling the pressure.

XUM

The Presbyterian educational committee is working on a uniform time schedule which will go into effect at once if approved by the ministry. So far there has been no objection to religious teaching or chapel exercises as long as subjects required by the government are taught, for Siam still maintains its policy of toleration toward all religions. Most of the schools to suffer thus far have been Chinese, but all that are not careful to observe every regulation are likely to be closed.

* * *

Brewery's Opening Challenges Temperance Society

Although Buddhism teaches abstinence from liquor there is plenty of room for temperance education in Siam. The nation's first brewery was opened a short time ago, and in order to advertise its product schoolboys were invited to inspect the machinery and, incidentally, to sample the beer. In the early days of missions the W.C.T.U. was organized here and the Presbyterian mission had a committee on temperance. Several Siamese organizations were formed for promoting abstinence and these were finally merged into the Temperance Union of Siam. This body has nearly 5,000 members and carries on all of the temperance education formerly sponsored by missionaries.

* * *

Rumors of Revolution Disturb Siam

Rumors of attempts to overthrow the government are constantly circulating. Recently the testimony of some prisoners implicated the first chairman of the assembly, now resigned, and the present vice-chairman. The C.I.D. searched the homes of these two men, but so far no arrests have been made and the vice-chairman is demanding that the government exonerate him. Recent press reports indicate that more than 500 persons were arrested in connection with the uprising of a year ago. About 200 have been released while others are still awaiting trial. Those convicted have been given various terms of imprisonment ranging from a few years up to life. For a long time there has been a death sentence in the penal code but it has rarely been used. However, a recent move to abolish it was defeated by the assembly which at the same time revoked the clause making it necessary to obtain the approval of the king. The form of execution has been changed from decapitation to shooting.

* * *

Urges Armament Increase To Prove Progress

The ministry of defense continues its efforts to build up the efficiency of the army and navy. In a recent order issued by the premier in his capacity as state councillor for the defense, he pointed out that the nations which had made progress in the world have forces which are a source of pride to their people. Therefore the Siamese "must still try to advance further so as to attain the point of progress already reached by countries with efficient forces." Bangkok residents were greatly surprised the other day to see four squadrons of planes maneuvering overhead. At least 40 machines were in the air and no doubt there were more in reserve. One-fifth of the budget of 75,000,000 baht goes to the ministry of defense, a sum almost twice that used for education.

EDWARD MOWBRAY TATE.

Profit Motive Is Held War Cause

Rock River Conference for Minimum Wage, Collective Bargaining—Church Federation Launches New Projects

(Correspondence from Chicago)

CHICAGO, Oct. 8.—The 95th annual Rock river conference of the Methodist Episcopal church, meeting in the historic First Methodist church of Sycamore, Ill., has been having an unusually stormy session, according to newspaper reports. Laymen now occupy a large place in the conference, as they did not two or three years ago, and their presence greatly increases the influence of the more conservative element of the church. The center of controversy was the report of the committee on public policy, of which Dean Thomas F. Holgate, of Northwestern university, is chairman. The report of the committee would generally be regarded as liberal, but it did not satisfy the demands of a considerable section of the conference with regard to economic questions. That part of the report, therefore, which advocated minimum wage laws, unemployment insurance, old age pensions, and the recognition of labor's right to collective bargaining, was adopted without opposition, but a group which had held a separate session in which to formulate their demands proposed an amendment advocating social ownership of natural resources, and this amendment was defeated. Another amendment, however, offered by Dr. Ernest F. Tittle of Evanston, scarcely less socialistic in its outlook, was adopted by a large majority, in spite of bitter opposition, led chiefly by Charles O. Loucks, president of the laymen's conference. Dr. Tittle's amendment puts the church on record as viewing the profit motive and the capitalistic competitive system as the basic causes of war, and advocates education through the church looking to substitution of some other system not based on profit and competition.

Seldom does a militaristic resolution find any place at a Methodist gathering, but such a resolution was offered by Dr. F. J. Thomas, pastor of the Lamon Avenue church, Chicago, a former army chaplain. It advocated adequate military preparedness but it was promptly tabled. The same fate befell a formal appeal presented by Dr. C. K. Carpenter, of Morgan Park, on behalf of his own local conference, asking for an investigation of the leadership and activities of the youth of the church. This appeal represented a reaction against the recent youth conference held in the First church, Evanston, which has been editorially commented upon by The Christian Century, and asked that Methodist youth be shielded from subversive doctrines, in the theological field as well as in the economic and social fields. In the absence of Bishop Ernest Lynn Waldorf the conference is being presided over by Bishop Frederick D. Leete, of Omaha, Nebr.

* * *

Sunday Evening Club Opens Season

Dr. T. Ferrier Hulme, Methodist leader from Bristol, England, was the speaker at the opening meeting for this season of the

COKESBURY GOOD BOOKS

WHEN SORROW COMES

By Myron Lee Pontius

"GRIEF walks through the earth and sometimes sits at the feet of every man,"—and no one knows better than the Christian pastor the necessity of bringing messages of spiritual consolation to breaved souls in the name and through the teachings of Jesus.

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"*When Sorrow Comes* impressed me profoundly. It is a long time since I have read anything which made such an appeal and which appears to me to be so entirely free from erroneous thinking and conclusions. . . . Most works in this field are quite useless for present-day readers."—DR. FRED D. KERSHNER, *Dean of the College of Religion, Butler Univ.*

"I know of nothing outside of the New Testament that will give a sorrowing heart a firmer foundation upon which to stand than the twenty-one addresses in this book which deal with the great issues involved in life, death, and immortality."—DR. B. B. PETERS.

MYRON LEE PONTIUS

Dr. Myron Lee Pontius is one of the many able preachers who comprise the ministry of the Disciples of Christ. At present he is pastor of Central Christian Church, Jacksonville, Illinois—a congregation of more than 2,000—enriching their lives with a high level of preaching and ministering to them tenderly and wisely when sorrow comes.

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NASHVILLE TENNESSEE
AT YOUR BOOKSTORE

Chicago Sunday Evening club, last night, and Mr. Clifford W. Barnes, the president and founder of the club, presided and gave the informal Bible talk earlier in the service. The Sunday Evening club which, in its 27 years of life, has drawn more than 2,000,000 people to its services, started its 28th year auspiciously. Last year the main services of the club were not broadcast, but this year the addresses will be broadcast by WGN.

* * *

Church Federation Projects

Among the many interesting projects being sponsored by the wide-awake Chicago church federation are two new ones which deserve special mention. On Monday, Oct. 29, beginning at 10:30 at the Union Ministers' meeting, and continuing in various sessions all day, the federation will launch "A year of special emphasis on organizing the church for Christian education in the home." The chief speakers will be Dr. L. Foster Wood, of the Federal council of churches, and Dr. Regina Westcott-Weiman, consulting psychologist, lecturer and teacher of wide reputation. This project is under the direct supervision of the Chicago council of religious education, of which Prof. W. C. Bower is chairman, and which is a department of the church federation. The other project is conducted by the church federation in cooperation with the Chicago council of social agencies. It is a series of six lectures and discussions on practical problems in social service for ministers and church workers which will be held on six successive Monday afternoons, 2:30 to 4 o'clock, from Oct. 15 to Nov. 19. The lecturers include some of the foremost leaders in social work in this city, and the sessions will be held in the Congregational assembly hall, 19 S. La Salle street.

* * *

And So Forth

The tenth anniversary of Chicago Temple, the First Methodist Episcopal church, of which Dr. John Thompson is pastor, was celebrated on Sunday, Sept. 30.

Kay McCurrie, chairman of the board of supervisors at Rockford, objects to the application of Chicago relief standards in his bailiwick. Says he: "Where I used to give a family $4 a week they (the Illinois emergency relief) gave him four times as much." How would Mr. McCurrie like to keep his family on $4 a week—or four times that amount, for that matter?

The general conference commission on world peace of the Methodist Episcopal church and the committee on peace education of the board of education of that church are planning a series of two day seminars on world peace for pastors and lay leaders to be held in strategic centers throughout the United States this winter.

CHARLES T. HOLMAN.

Federal Council Launches Nationwide Peace Crusade

As a first step toward a nationwide peace crusade, the Federal council has appointed three commissions, one to study the Christian basis of world peace, another to study the problems of peace policies, and a third to study a program for peace education. The commissions will submit their findings to the National Study conference on the churches and world peace, which meets in Dayton, O., Dec. 6, 7.

Labor Federation Meets in Frisco

Mr. Green Maintains Firm Hold—Vigilante Activities—Upton Sinclair Denies Charge of Atheism

(Correspondence from San Francisco)

SAN FRANCISCO, Oct. 4.—The American federation of labor is holding its annual convention in San Francisco. William Green has maintained a firm hold on his leadership, although there were rumblings of discontent and revolt before his arrival. The San Francisco federation of churches planned to entertain many of the delegates at a luncheon in the First Congregational church on Oct. 8, after which the ministers were to attend the afternoon session of the convention in the civic auditorium. Rev. James Myers, industrial secretary of the Federal council of churches, has been in attendance at the sessions. He will hold seminars with small groups of ministers and laymen in San Francisco, Oakland, Sacramento, Fresno, Los Angeles and San Diego during October.

The Oakland council of churches will hold an open air rally in Lakeside park on Sunday afternoon, Oct. 7, with Gov. Merriam, Dr. Herbert Booth Smith of Los Angeles, and Mr. Myers on the program.

* * *

Vigilante Activities

The day after the ministerial association of Monterey county passed a resolution condemning the vigilante oppression of Filipinos, an altercation occurred on one of the public highways between Filipino and police officers. The chamber of commerce and the growers thereupon met and representatives accused the protesting ministers of "inciting the Filipinos to violence." The ministers also received telephone calls from the growers making like accusations.

On Friday evening, Sept. 21, at 9 o'clock vigilantes attacked a Filipino labor camp three miles south of Salinas, bombarding it with gunfire for ten minutes. Then they set fire to the bunk houses sheltering 60 Filipino strikers. The owner of the camp, a Filipino, estimates the damage at $12,000. Forty-seven of the Filipino strikers, including most of their leaders, were jailed on frameup charges and thus the strike was broken.

* * *

Upton Sinclair No Atheist

In a letter to Rev. Julian McPheeters, Southern Methodist pastor, Upton Sinclair declares that he is no atheist, as has been widely charged. Ministers have been deluged with leaflets describing him as a "dynamiter" of churches. He says: "I have your friendly letter. No, I am not an atheist. I believe in a personal God and always have. The book which I have written, 'The Profits of Religion,' is a protest against the use of faith in a personal God and the religious sentiment of mankind as a means to compel them to stay in subjection to the ruling and exploiting classes.

"That book was published 18 years ago and many of the churches, including your own, have since then greatly changed their attitude toward the problem of social justice, and if I were writing the book today I would make full acknowledgment of this —and take it a little bit as a compliment to the 'Profits of Religion,' which has been widely read by religious people and praised by many of them."

* * *

Interfaith Religious Fellowship

Rabbi Rudolph I. Coffee has been instrumental in organizing an interfaith religious fellowship in San Francisco. Dr. Alexander Meiklejohn, who now resides here, is announced as the speaker for the East Bay religious fellowship for Oct. 9 on "The American Tradition of Liberty."

* * *

Oriental Visitors

Two recent oriental visitors have brought messages of inspiration to many audiences on the coast. Prof. Takeo Iwahashi, 37 year old blind philosopher, of the Methodist university of Kobe has been addressing great gatherings of Japanese, who brought him over to hold evangelistic services. At the age of 20, while a student, he was stricken blind and after months of frustration was saved from suicide by his mother. He was converted to Christianity. He later finished his university work and went to Edinburgh university for two years' study, followed by studies in the London school for the blind, where he came under Quaker influence. His story, "From Darkness to Light," reveals a deeply spiritual soul. Kagawa regards him as one of his ablest evangelists.

Dr. T. Z. Koo of Peiping, vice-chairman of the World Student Christian federation, arrived on Sept. 26 from China and immediately entered upon a crowded speaking schedule. He is an Episcopal layman, a graduate of St. John's university, Shanghai, 26 years ago.

* * *

Local Option on the November Ballot

Support for Amendment 13, restoring to communities and precincts the right of local option, is being solicited by the churches. Dr. Helms, former pastor of the First Methodist church of Los Angeles, is speaking in its favor, and his successor, Rev. Roy L. Smith, is giving two weeks' service in the same cause. The hotel men are pushing the vicious Amendment 2, which claims to banish the saloon forever but does so in word only, to attract dry votes.

* * *

University of California Memorial Lectureship

The University of California announces the gift of a lectureship in memory of Dr. Inazo Nitobe, famous Japanese Quaker who delivered a course of lectures on the campus a few months before his death last spring.

* * *

Commonwealth Club Speakers

The Commonwealth club of San Francisco scheduled William Green, head of the American federation of labor, as speaker on Oct. 5; Frances Perkins, secretary of labor, on Oct. 6, and John L. Lewis, president of the United mine workers, on Oct. 10.

STANLEY ARMSTRONG HUNTER.

XUM

Rumor Gandhi Is to Retire

Mahatma Issues Statement That Leaves Question Open—Army Commander Says Empire Rests on Force

(Correspondence from India)

NAGPUR, Sept. 10.—There is persistent rumor that Mr. Gandhi has been considering whether the time had not arrived when he should retire from active leadership of the national congress. Speculations based on this rumor have been appearing in the newspapers, and Mr. Gandhi thought it fit therefore to issue a statement. Although the statement does not altogether deny the report, it does clear up some misapprehensions. Some of the newspapers have been finding in the differences that have occurred within the congress the cause for the desire on the part of Mr. Gandhi to retire from politics. But Mr. Gandhi repudiates this idea. He says: "There have been discussions with co-workers in the matter but no final decision has been taken. . . . Whatever the decision that may be arrived at, it has and will have no connection whatsoever with Malaviyaji (Pandit Malaviya) and Mr. Aney." These two were the leading congressmen who organized the congress nationalist party. The possibility of Mr. Gandhi's retirement is viewed with grave concern in political circles. There is fear that if he decides to retire the existing dissensions within the congress will be further accentuated with serious consequences to the congress, and the political movement.

* * *

Protest Against a Roman Catholic Publication

A Roman Catholic Tamil book, "A Short History of Catholicism," first published in 1927 and reissued last year, has been made the subject of a violent agitation by the Moslems of Madras during the last two weeks. The Moslems allege that the book contains contemptuous references to Mahomet, and with a view to bringing pressure to bear on the government to have the book proscribed they have been holding mass demonstrations. Fiery speeches were made by Moslem leaders at the public meetings. The Moslem crowds which attended these meetings worked themselves into a high state of excitement and, strangely enough, came to a clash with a meeting of Hindus with the result that a Moslem was killed and several injured. This Catholic publication attacks not only Mahomet but also Luther and Protestantism. But Protestants have wisely decided to ignore such attacks.

* * *

British Army Commander Rattles the Saber

The all-India legislative assembly which closed its sessions last week was noteworthy in some respects. It has to its credit the passing of legislation which improves the condition of labor in India. The workmen's compensation act has been widened in its scope. The factories act has been revised, the notable change being the provision of a 54-hour week in place of a 60-hour week. Social legislation proposed by a non-official member which aimed at the removal of legal obstacles in the way of depressed class Hindus entering temples had to be withdrawn on account of opposition from orthodox Hindus and the unwillingness of government to antagonize a large section of Hindus.

But this session of the assembly will be remembered for a pronouncement from the commander-in-chief of India on the occasion of the discussion of an amendment on the Indian army bill. Sir Abdur Rahim, a member of the assembly, wanted a statutory provision to be inserted in the government bill on army, laying down the general principle that the status and opportunities for promotion, the powers of command, rank and precedence of Indian commissioned officers in the Indian army should be the same as those of British officers in the Indian army in all units and formations. This was stoutly opposed by the commander-in-chief, and in the course of his speech he said: "What right have the mover and his friends to criticize so glibly a policy adopted by government on the considered advice of those who spent the whole of their lives in the profession of arms and who had no political axe to grind? . . . Do he and his friends think that a war-worn and war-wise nation like the British who won their empire at the point of the sword and have kept it by the sword all these years are to be turned aside by arm-chair critics, when we are making the greatest experiment in history and when we are still responsible for the consequence of that experiment to millions of the people of India?"

Sir Abdur Rahim's amendment was supported by 48 members while it was opposed by 51 members with the result that the army bill as proposed by the government was passed.

P. O. PHILIP.

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Papal Power in Argentina Grows

Eucharistic Congress Would Put Religious Instruction in Schools—Dr. Howard Visits Buenos Aires

(Correspondence from Argentina)

BUENOS AIRES, Sept. 28.—The coming of the International Eucharistic congress to be held here Oct. 10-14 brings to issue some points of relationship between the Roman Catholic church and the national government. Questions of religious teaching in the public schools and the right of the state to exercise patronage over the church are raised. During recent months diligent effort has been exerted on the part of Catholic organizations to secure the right to teach religion in the public schools. The law provides that upon the request of the parents of 20 children religious training must be provided, but will take place out of regular school hours—this rule applies to Catholics and Protestants alike. The Catholic church now endeavors to make religion a part of the school program with the church in charge of the religious teaching. The socialist leaders in congress are opposing the move, favoring the present lay control of schools. The Protestant churches stand with the socialists in their opposition.

According to the constitution of the nation, the state exercises the right of patronage over the Roman Catholic church, giving in return an annual subvention for the support of that church in the republic. Under this patronage archbishops and bishops are Argentine officials and their appointment or removal are for the national authorities to decide. When a canon of the church in August presented his resignation to the apostolic nuncio instead of to the president of the republic, the press of the country vigorously protested, maintaining the act to be unconstitutional. Candidates for positions of the church are nominated by the national senate and appointed by the pope. Their resignation, however, must be presented to the president. The growing power of the papacy in the country creates the possibility of the church securing release from this state regulation which it has accepted, but with growing impatience.

* * *

Roman Catholic Dioceses in Argentina Doubled

The appointment by Pope Pius XI on Sept. 22 of two archbishops and twelve bishops to dioceses in Argentina has doubled the number of dioceses in the republic. This puts into effect the papal bull which was promulgated April 20 designating to Argentina seven archbishoprics and fourteen bishoprics. The new bishops are to be consecrated by the cardinal legate during the Eucharistic congress.

* * *

Dr. Howard in Buenos Aires

During the month of August Dr. George P. Howard gave a series of five public lectures in Buenos Aires dealing with subjects related to the general theme, "Spiritual conflicts of the twentieth century." His lectures were given in Prince George hall which has a seating capacity of more than 800 and was filled throughout the series. Dr. Howard's messages were earnest, deeply spiritual and timely. His themes dealt with the nature and meaning of religion, the conception of God in the modern world and the Christian interpretation of Christ. He approached squarely the problem which Christianity is facing in the growth of communism and prevalent materialistic philosophies. As a result of the lectures some 175 persons are enrolled in special classes for the study of religion. These classes are under the direction of Dr. B. Foster Stockwell of the Union theological seminary and Rev. E. C. Balloch of the Central Methodist church.

Dr. Howard's work as "pastor at large" in South America dates from the visit of Dr. E. Stanley Jones to the continent in 1928. He works under the committee on cooperation in Latin America. Born in the Argentine of missionary parents and educated in both Americas, having had wide experience as a minister, and possessing natural ability as a speaker, Dr. Howard is admirably fitted for the task which he now performs. He is located in Santiago, Chile, and his time is given to speaking in schools, colleges, Rotary clubs, Y.M.C.A. centers and labor unions in important cities and towns throughout the southern part of the continent.

* * *

Morris Schools are Nationalized

The Argentine philanthropic schools and institutes, popularly known as the Morris schools, are being taken over by the national government. Rev. William C. Morris organized and administered the schools over a period of about 30 years. These schools have been the outstanding philanthropic work in the Argentine republic. In 1930, 6,200 children were enrolled in them, and 330 orphan boys and girls were housed in the orphanage, El Alba. In the course of those years 140,000 Argentine children have passed through the Morris schools. The work has been supported by private contributions by Argentine citizens and by public spirited foreigners resident in the republic. In recent years the schools have also received a considerable subsidy from the national government. Upon the death of Mr. Morris in 1932 these schools found their continuance uncertain. The development of the government school program had lessened the need as well as the appeal for their support, resulting in a heavy deficit during the past two years. A bill providing for the nationalization of the schools which was presented to the federal authorities several weeks ago received final approval by the senate and was converted into law Sept. 28.

* * *

Dr. Aden of Ward College Goes to New York

Dr. Fred Aden, director of Ward college, left Sept. 8 for a trip to the United States in the interest of the school. His going was made possible through the courtesy of the Munson steamship company which granted him free passage in recognition of the work of Ward college. During three months in the states Dr. Aden will work in behalf of the school and attend a meeting of the board of trustees in Indianapolis.

J. DEXTER MONTGOMERY.

Queensland Has Flying Doctors

Night Flights to Sparsely Settled Regions Save Many Lives—Centenary Celebrations Near

(Correspondence from Australia)

MELBOURNE, Sept. 8.—The value of a flying doctor in the wild open spaces of Queensland cannot be appraised by those who do not know the extent of its territory. A few details will help the reader to understand better the hazardous and heroic service of these brave men. One of these doctors is Clyde C. Fenton, known as "the flying doctor of northern Australia." The federal government lately bought a new plane for him, and within eight days he had saved three lives. So vital has his work come to be regarded that in several places in the outback settlers are preparing improvised landing grounds near their homesteads, so that the doctor's plane may land more safely.

Dr. Fenton is sometimes accused of being a daredevil because he not only lands in dangerous places, but, if he thinks necessity demands it, ventures on night flying. Undeterred by warnings he starts out at the call of duty, over a route that is entirely unknown, to some uncharted destination, and with too little daylight for the journey. The landing is the greatest difficulty, for he may have to make it over the roof of a house and between trees. That is what he did lately, but succeeded in bringing back to Catherine's little hospital a patient whose life could not have been otherwise saved. The immense distances covered, and the value placed upon the flying doctor's visit, is brought home to us when we hear of telegrams being sent to the nearest office asking that flares be lit for the doctor's safe landing.

* * *

Opening Centenary Celebration with Thanksgiving Service

As the centenary celebrations approach, arrangements are being completed to mark it. It will fittingly commence with a thanksgiving service which will be held on the Melbourne cricket ground. There will be a choir of 1,000 voices and three massed bands. The premier and other representatives of parliament, the lord mayor of Melbourne, accompanied by aldermen and councilors of the city, as well as those of 18 other metropolitan cities, have accepted invitations to be present. The service will have a public character and be broadcast by all national stations throughout Australia.

* * *

Church and Court House Change Roles

Some interesting historical facts have lately emerged bearing on the early history of St. James' church, Sydney. That this church has roots deep down in the beginning of things in this far-away country is shown by the fact that it was built, in its original form, when there were not more than ten clergymen in the colony, as the state of New South Wales was then called, and when it was under the jurisdiction of the bishop of Calcutta ecclesiastically. The

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sacramental vessels of St. James bear this inscription: "Presented for the Holy Communion of His Majesty King William IV, to the Church of St. James at Sydney, in the Colony of New South Wales, A.D. 1835."

The parsonage of the church has had an unusual history. It was first used as the office for the surveyor-general and his staff, and later by the collector of inland revenue, and so late as 1843 as the Australian library. It is further interesting to read on its corner stone that it is a "court house," while the court house now next door is designated as a "church." The purposes of the two buildings have thus been changed, but, of course, St. James has been greatly altered and enlarged since the foundation stone was laid.

* * *

Church Election Manifesto

As the federal election is approaching, the executive of the social service department of the Methodist church has issued a manifesto urging that all those "who believe in God as the guide and judge of the nation, and who know that the only safe and sound policy is one which is based upon the will of God, should through prayer and personal effort seek to secure the return of men who may be expected to govern the commonwealth as the servants of God."

* * *

Sees National Problems As Similar

Since Mr. A. T. Latham's return from his official visit to the orient he has retired from political office and membership, and will devote himself to his large legal practice. He still continues to serve his country, however, by giving it the benefit of the knowledge gained on the first official visit Australia has paid abroad. Addressing the Canberra university association he mentioned how the war had changed the views Australia formerly had about its relation to the rest of the world. It had found out that relation was its most important concern. He referred to the warmth and cordiality of the reception the mission had received from the countries visited, and pointed out how interesting it was to observe the similarity of the problems the different nations had to face. As instances, Mr. Latham mentioned that Japanese legislation excluded mass immigration from China and Korea, so as to avoid lowering the standards of living in Japan. China, also, protects its industries so as to employ its own people and supply its own needs.

J. J. HARTIE.

W.C.T.U. Plans Anniversary Convention

The National W.C.T.U. will hold its 60th annual convention in Cleveland, O., Nov. 10-16. At this convention an enlarged program of intensive alcohol education will be launched. A new emphasis will be placed upon effective coordination of the movement's many-sided departmental endeavors, which will embrace a study of the vital relations of the liquor question to every important phase of American life. Among the speakers scheduled are William L. Stidger, S. D. Gordon, Mary Harris Armor, and Milton Conover, of the department of government and political economy at Yale. On the afternoon of Armistice day, Nov. 11, the convention will unite in a great world peace demonstration.

Mark Methodism's Sesquicentennial

Churches of Richmond Inaugurate Series of Celebrations—Repeal Fight is on in Florida; Outcome in Doubt

(Correspondence from the Southeast)

TAMPA, Sept. 30.—The "American Methodism Sesquicentennial" was celebrated by Methodists of Richmond, Va., Sept. 17-23. The week's program included addresses by many distinguished Methodist leaders who traced the rise of the Methodist church through the historic colonial period in America down to the present time. The services were held each night in the Methodist churches of Richmond. The week's celebration came to a close with a magnificent pageant, "The World Is My Parish," written and staged by the Rev. J. Manning Potts, pastor of the Barton Heights church, Richmond. The pageant drew a crowd of more than 5000 people to the Mosque auditorium, a record crowd for such an event. The spectacular portrayal of Methodist progress in the new world concluded with the chorus from Handel's "Messiah." Bishop Edwin D. Mouzon, of North Carolina, brought the closing sermon of the celebration.

* * *

Dr. F. S. White, Tampa Rector, Dies

Dr. Francis S. White, for the past three years rector of St. Andrew's church (Episcopal) of Tampa, died from a heart attack while visiting a parishioner Sept. 29. His death was unexpected and came as a great shock to this city. Dr. White, who was 66 years of age, had been a leader in the Episcopal clergy in America for many years. He came to Tampa in 1931 after having served ten years as dean of Trinity cathedral, Cleveland.

* * *

Lutherans to Meet At Savannah

The ninth biennial convention of the United Lutheran Church in America begins a week's session in Savannah, Ga., Oct. 17. Delegates from the entire territory of the church are expected and a program of comprehensive interest to Lutheran churchmen has been published.

* * *

New President for Stetson University

Dr. William Sims Allen has assumed the presidency of John B. Stetson university, the state Baptist institution of Florida, and the school has opened with 100 more students than enrolled last year.

* * *

Episcopal Bishop in Orthodox Church

Bishop Henry J. Mikell of the diocese of Atlanta of the Protestant Episcopal church, recently celebrated communion at the Greek Orthodox church of Atlanta and delivered an address. He was treated with the honor due a bishop of the Eastern church and was seated on the bishop's throne. I have observed the deep interest shown on the part of many Episcopal clergymen in the ceremonies of the Greek colony at Tarpon Springs, Fla., especially

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—*Rev. Lewis A. Kelly, Pastor First Presbyterian Church Edinburg, Indiana.*

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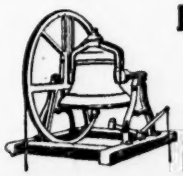

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in their colorful celebration of the day of Epiphany. The sense of unity and common interest in liturgics and historical ceremonials among Episcopalians and communicants of the Eastern Orthodox church in America appears to be growing.

* * *

Churches Fight Florida Repeal

Baptists and Methodists in Florida are making a vigorous campaign to defeat the repeal of the state prohibition law which will be voted on in the general elections in November. The Baptists in their state convention last December authorized the organization of a field committee which has been carrying the fight for prohibition into every county in the state. The hope of defeating repeal in Florida is admittedly remote, however.

* * *

Beer Distributors Protest Federal Tax

Georgia, and other dry territory in the south, is experiencing great difficulty in the adjustment of the $1,000 beer tax placed by the federal government on dealers. The excise tax has brought a protest from the beer distributors who claim that they cannot pay it and make expenses on the sale of beer. Beer dealers in a dry state seem to think they should be exempt from the tax. Gov. Talmadge, recently returned to office by a landslide vote, is taking a hand in the matter and hopes to give the dealers some relief.

* * *

Benevolent Gifts Increasing

Preparations for the fall and winter meetings of the denominational groups in the southeast preface a more encouraging outlook for the work of the churches. There seems to have been general financial gain in the churches' benevolent and missionary gifts. Baptists in Florida report a gain of more than 10 per cent in missionary income. The Baptists of Georgia report a similar increase and the foreign mission board, Richmond, Va., indicates that the southern states raised the total of missionary gifts this year about 30 per cent. Methodists show gains in educational and benevolent work in the southeast as do Presbyterians. Practical relief and the operation of relief programs intended to supplement the general relief of the communities, which is expected to become greater this winter, is being planned by the churches now.

* * *

Movie Decency Campaign Forming Program

The Tampa church committee on motion picture reforms is mapping its fall program. The Protestant church body, which has established an understanding with the Catholic Legion of Decency leaders here, is planning to enlist every church in some form of movie boycott, the form being worked out somewhat by the church and its own organization, the effect to be a mass action against the presentation locally of films judged unfit by the Federal council standards. The local committee has a representative of every Protestant church on it. Women of federated clubs and child welfare groups are giving cooperation to the movie cleaning program.

ADIEL J. MONCRIEF, JR.

Mining Horror Shocks Britain

Demand for End to Annual Loss of Life Grows—Biggest Ship Launched—Radio Mission Speeches Start

(Correspondence from England)

LONDON, Sept. 25.—Gresford is a mining village near Wrexham. A mine opened in 1908 furnishes work for more than 1800 workers. There were 400 below on Saturday morning at 3 a.m. when the first alarm of fire was given. Of the 400, 264 are dead. It is the most terrible disaster since the explosion at Senghenydd in which 439 perished in 1913. These mining tragedies follow the same sorrowful order. At once when the alarm was given the rescue parties came to the pit; so eager were the miners to descend that there was almost a struggle for the privilege of fighting against the fire. In Gresford as in other places there was the same heroic spirit which lights up these dark places with a strange unearthly radiance. Two at least of these rescuers lost their lives and every man who went below ran the risk of death. One of them, the captain of the local football team, was missing for 24 hours; he had made an exploration of an old working in the hope of finding the entombed men, and he had crawled for several miles on his stomach; his companions had given him up when he staggered back half-dead. The utmost that could be done to find the lost miners was done, then, with hope abandoned, the pit was sealed down. There is universal sympathy for the relatives and reverent admiration for the rescuers. But the preacher spoke for many of us when he said that the careful and tireless thought and energy spent on materials of war might be given to the task of making the miners safe. There should not be between 800 and 1000 miners lost every year. Fires in mines, however hard to avoid, are not "acts of God."

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Clydebank And 534

Never do I remember a time in which our people were so absorbed with a ship as they are with "534," which is to be launched tomorrow. The king and queen will be there and the prince of Wales, who has just returned from holiday in Italy. There is more in this than the provision of a new passenger ship, the largest yet. It is taken to be a symbol of our national recovery. The abandonment of the ship for a time was a sign of our deepest depression; the launching of it is hailed as a promise that we shall emerge and take our place again on the high seas. It is of his records on the sea that the Briton is most proud and nothing has wounded his pride more than the sight of a long line of tramp-steamers, idly waiting in one of our many rivers and estuaries. The new ship will excite admiration in all who take pride in the beauty and strength of great ships. To the provision of luxuries for rich people who cross the seas, most of us feel entirely cold; what a revelation it is of the lack of resource in travelers who must have a ship as much like a luxury hotel as it can be made. It seems a waste of human skill that so magnificent a ship should be fitted to carry such passengers.

* * *

A Layman on Missions

On Sunday last at 5:30 I was in Bradford prepared to preach at 6:30 on missions. My host turned on the radio and we listened to Sir Evelyn Wrench on "The Field is the World." It was the first of the talks on "The New Christendom." As I listened I could not help thinking that if all my congregation were listening I could rid them of the necessity of hearing any further discourse on missions that night. Sir Evelyn has had an eventful life. At one time he was Lord Northcliffe's right hand man; he founded the English-speaking union and, broadening his range, he is busy now with his A.P.A.—"All People's Association." He is also chairman of the directors of the Spectator. On many grounds he speaks with authority. It was no formal address which he gave on the B.B.C., but a serious call for a Christian crusade to save the world, since only Christ can save it. Not till comparatively recent time had Sir Evelyn seen this as he sees it today. But with a deep passionate conviction he called for volunteers to make Christ known both by word and deed. Not through missionary societies alone, but by every way open this word of hope must be carried to the ends of the earth. With candor the speaker confessed that for many years he himself had thought of religion as something separate from politics and the practical affairs of men. Now he had discovered that he was wrong and in a deeply impressive way he pleaded with others to go with him into the adventure of offering applied Christianity to the world.

* * *

What the Cabinet Has To Consider

The recess in the life of parliament is nearly over. The first cabinet meeting has been summoned. Mr. Baldwin and Sir John Simon are home and the prime minister is due next week. They will have much to engage their serious thought at 10 Downing street. The foreign office must deal with far eastern questions as well as with eastern European affairs. There is always a barrel of gunpowder in eastern Europe and nearly always some idiot with a match. It looks as though the tension between Russia and Japan would become less. Russia within the league is less perilous than Russia without; but I doubt whether Sir John will be able to reassure his colleagues completely upon the prospects of a reconciliation between the great powers—Russia, Germany, Poland, France.

At home the housing plans of the government are being carried out but slowly and there is a great *vis inertia* in many of the local authorities. There is still no settlement of the matters at issue between the coal owners and the miners, but at the moment there is hope of peace. The labor party as well as the conservative party will shortly hold annual meetings. Both parties are restive, labor about the reorganization of industry and rates of wages; the conservatives chiefly about India and the white paper. The government is said by its friends to be more secure than it was six months ago. Much depends upon the conservatives. If they choose to break away from the nationalist government and to stand alone they might succeed as they did

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when they broke away from Mr. Lloyd George's coalition, or they might let in labor.

If I were prophesying, as I have no special claim to do, I should say the government is safe for at least another year.

* * *

And So Forth

The third volume of Mr. Lloyd George's memoirs is the book of the week. He does not spare his opponents; having been himself attacked he defends himself by carrying the war into the enemy's quarters. The admirals and generals will no doubt retaliate.

There was a time when such attacks upon the admirals and generals who according to Mr. Lloyd George nearly lost the war, would have been greeted with shrieks of horror from our popular press. But I note in the Daily Mirror a cordial approval of Mr. Lloyd George. If the military and naval leaders had been allowed to carry their policy to its logical end, there would have been, it says, "presumably the complete destruction of the young manhood of all belligerent nations."

Mr. Winston Churchill is writing the scenarios of a series of topical films in some of which he himself will appear. He is dealing with such themes as "The Rise of Japan," "Gold," "The Marriage Laws." They will begin to be seen in January and will be circulated in America as well as in this country.

The Congregational union is meeting a little earlier than usual in Croydon, a suburb of London on the Surrey side.

EDWARD SHILLITO.

Dr. Hecker on American Lecture Tour

Dr. Julius Hecker, who for the past 12 years has been doing religious work in Moscow, is now in this country for several weeks of lecturing. Dr. Hecker was instrumental in the development of the Living Church movement in the soviet union. The past two summers he lectured at Selly Oak college, Quaker school at Birmingham, Eng. Last winter he gave a number of lectures on recent trends in religion at First Moscow university, and he has now been asked to join the faculty of history in that university, where he will lecture on the civilization and culture of England and America, including religion. Dr. Hecker will be lecturing in the east until mid-November, then in the midwest, and possibly in the far west. He can be reached care of the Methodist federation for social service, 150 Fifth avenue, New York.

Federal Council to Meet in Dayton, O.

The biennial meeting of the Federal council of churches will be held in Dayton, O., Dec. 4-7. A special feature of the gathering will be a congress on "The churches and world peace."

Launch California Church Council

An interdenominational, statewide California church council will be launched Nov. 9 in a meeting to be held at First Methodist church, Los Angeles. More than 20 denominations will be represented. Pres. Tully Knoles, of the College of the Pacific, and James Myers, of New York, will be special speakers.

Textile Mills Running Again

New England Operatives Back at Looms —Christian Century Editorial Causes Comment—Business Fears NRA

(Correspondence from New England)

WESTMORE, Vt., Oct. 1.—A week ago textile mill gates were opened all over New England and 170,000 operatives returned to their looms. Some marched back elated as over a victory; some returned under protest. Employers had not explicitly affirmed their acceptance of the recommendations of the Winant board. Charges of discrimination against union help were made, but denied by the Association of Cotton Manufacturers. It pointed out that most of the reopened mills were operating with all their original help. Temporary jobs were given in some cases until damaged machinery could be repaired. Textile machinery has delicate parts which must be stripped and properly cared for during extended idleness. The strike also cost three lives, many injuries, property losses, and the loss of $750,000 in wages and $3,000,000 in production values. But the attempt to interpret the situation even in Rhode Island as a "communist" revolution fell flat. The attitude of the churches certainly helped. This is well expressed by Dr. Charles E. McKinley, superintendent of the Rhode Island Congregational conference: "The strike was a matter of supreme interest. But you cannot convince us that our employers are monsters of greed, nor our working people wild incendiaries. We think that they will iron out their disagreements smoothly in time, if there is not too much interference from trouble makers from outside the state." Gov. Winant of New Hampshire, by his discriminating report, as chairman of the federal board, also emerges with enhanced reputation.

* * *

Baptist Laymen Hold Retreat

Last month Baptists as well as Congregationalists met in Newton seminary. At the laymen's retreat, representing some 50 churches, "Rev. Charles A. Wells, of the board of missionary cooperation, especially, by his personal knowledge of conditions in Europe and Asia, by his clear-cut thinking, and his cartoons, brought vividly to the men the two ways of changing the world, by violence or by love, by the bomb or the cross." The pastors, 175 in attendance, were thrilled by Dr. F. W. Norwood of City Temple, London. "His address growing out of a personal, first-hand study of the Gospel of John, unhampered by commentaries, presented its interpretation of Jesus as one in whom there was found life, joyous and radiant. He called attention to things found in the other Gospels but not in 'John,' especially the notes of sorrow, pain and pathos." Fifteen local associations are now meeting in Massachusetts alone, to be followed by the state conventions, the last days of the month. The Massachusetts convention transmits, in its Bulletin, the "Proclamation" of state and city secretaries of the Northern Baptist convention: "We are standing between two great eras of human history. The Christian church must call a new world into existence. The type of living now practiced must be revitalized by incorporating the principles and spirit of Jesus into daily life. Civilization must be made Christian. . . . Selfishness, greed, hate, war, economic injustice, political corruption, nationalism, materialism, irreligion, rampant through the earth, constitute the chief obstacle. . . . Because these things are true, men everywhere ought to repent."

* * *

Comments on "Opening A New Frontier"

Our state secretaries are naturally reticent, even though they say that they "have read the editorial of Sept. 12, and personally feel that the denomination is entering into a much needed field." But Dr. McKinley of Rhode Island characterizes it as "unusually thoughtful and worthwhile. Its great merit is that it may help some readers to see further into the nature of our problems, and understand how impossible it is for the new council on social action to issue at once a road-map for the next ten years." An outstanding layman, Roger W. Babson, comments: "We all want valleys. But to have them, there must be mountains, and in order that the mountains them-

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selves may stand up each must have two sides. I believe in giving the social action group opportunity to see what they can do. It will be a very useful movement, if it is led by those who see both sides of the mountains." Rev. Carl Knudsen writes: "The editorial is a godsend. No more important service could have been rendered than this triple warning against spiritual sterility, denominational division and petrifying timidity. I have little fear of the first: the church is in more danger of playing 'the Priest' and 'the Levite.' If the price of loyalty to Christ is institutional turmoil, let us have the turmoil! But I have a terrible fear of the third danger. Just because we respect and love our religious individualists, we will find it harder to fight them than the evils which strike at the roots of life. I would add a fourth danger: The council, like the hero in Stephen Leacock's tale, may mount its new steed and ride rapidly in all directions."

* * *

Recognize Labor or Face Government Control?

The New England council, meeting at Poland Springs, Me., Sept. 20, made public the returns from its questionnaire to 1500 business leaders. Of the 500 who replied, 94 per cent felt lack of confidence in the general business outlook. "There is doubt no longer," said Marc A. Rose, editor of Business Week, "New England business does not like the new deal." The next day, the convention was warned by Dr. Norman J. Ware of Weslyan university: "Trade unions in the United States are not opposed to the capitalistic system. On the contrary they are the strongest bulwarks against communism. Non-recognition by employers throws control of labor into the hands of left-wing leaders. Recognition will lead to higher and stabilized wages and greater purchasing power. Therefore, employers had better not stake too much on their individual sovereignty. I am forced to conclude that this attitude will only invite further government control of industry."

Addressing the 25th conference of state federations of women's clubs at Swampscott, Mass., Sept. 26, the national president, Mrs. Grace M. Poole, held that the national recovery act, notwithstanding mistakes, is essentially sound and "fool-proof." The 2 to 1 victory of ex-mayor Curley over the democratic machine, led by Gov. Ely, in the Massachusetts primary, and the "surprise in Maine," also indicate that the popular verdict is not that of business leaders.

* * *

And So Forth

An unusual feature of the centennial of the Globe Congregational church, Woonsocket, R. I. was the "Good-will Musical Evening," Sept. 28. Musicians of other faiths, Catholic and Jewish as well as Protestant, made their voluntary contributions to the program, as an expression of fellowship. This, in a city overwhelmingly non-protestant, is a gratifying proof of growing understanding and a tribute to Rev. John M. Wathen, pastor for 15 years.

The New England regional planning commission has proposed new-type parkways, which, unlike those built to link communities, will skirt towns and cities and be designed to avert road hazards and permit high speed with safety, making this section a pioneer in motor travel.

E. Tallmadge Root.

Seek Equality in Pastoral Pay

Cleveland Presbytery Studies Plan for Salary Pooling—YMCA Holds Annual Camp—Many Meetings Planned

(Correspondence from Cleveland)

Cleveland, Oct. 2.—The Presbyterian churches of Cleveland are studying a plan for equalizing the salaries of ministers in the presbytery and for providing unemployment insurance for any who are without pastorates. This forward looking program was presented to the presbytery at its fall meeting by Dr. Philip Smead Bird of the Church of the Covenant, one of the outstanding churches of the denomination. Dr. Bird's resolution was as follows: "That a special committee be appointed to cooperate with the church extension committee in a study of the situation of unemployed clergymen in need and other ministers in very special need within the bounds of presbytery, to the end that ministers employed at salaries more than adequate for their needs may cooperate in some appropriate way in the resolution of the problem of their brethren. (Acknowledgment is made of the leadership in a similar project by the Methodist conference in this area.)" Presbytery took favorable action on the resolution and appointed a committee to present a definite plan at a later meeting of the presbytery.

* * *

Dr. Slutz Speaks at YMCA Annual Retreat

More than 200 members of the board of trustees, boards of managers, leaders of the young men's groups and employed staff of the Cleveland Young Men's Christian association met in annual retreat at Centerville Mills camp recently to consider the problems of older boys and young men and to plan what the individuals present and the Association might do about them. Dr. Frank D. Slutz of Dayton was the guest and leader. Dr. Slutz's theme for the opening forum was "Stop, Look, Listen—Go On." He reviewed the social, economic and religious developments of the past 80 years and then led the group in a consideration of "What's Ahead?" It was evident that many of the older men feared regimentation and sought progress by educational and evolutionary means, while many of the younger men questioned the practicability of the "mustard seed" method of social change.

In the second session Dr. Slutz discussed "Education for These Times." He suggested the centering of education upon the primary needs of persons including the philosophy of life, the ability to create a home, the training for active citizenship, and that less emphasis be placed upon credits, degrees and other trappings. On Sunday morning Dr. Slutz spoke on "A Christian in the Modern World." Following his address Dr. William H. Leach, editor of Church Management, conducted the communion service.

On Sunday afternoon Dr. Slutz discussed "What Can be Done?" He emphasized the futility of theorizing and attending conferences unless action follows. He asked that in all situations persons be given first place, and that what is right be based upon what will happen to personality as the result of the action. While he stated that the "mustard seed" method gives the greater promise, members of the group favored the setting up of controls for those who seemingly fail to respond to the slower process.

* * *

Reorganized Church Federation Holds First Meeting

On Oct. 19 the newly appointed delegates from the various cooperating denominations in greater Cleveland will meet in Old Stone church for the first session of the council of the reorganized Cleveland church federation. While representatives on the council, the official body of the federation, are elected by the denominations, the budget of the federation will be secured as formerly by a general annual campaign.

* * *

Women to Hold Mass Meetings

The women of the cooperating churches are planning for three great meetings in October and November. On Oct. 14 they will hold a mass meeting in Old Stone church to be addressed by Dr. Albert W. Palmer, president of the Chicago theological seminary. On Oct. 16 they will hold an all day meeting in Epworth Euclid Methodist Episcopal church. The guest speakers are Mrs. Daniel A. Poling and Dr. T. C. Wu of China. They will hold five service seminars on the following subjects—missionary, Christian social work, volunteer service, international friendship, church schools and Daily Vacation Bible schools. It is expected that there will be a thousand women in attendance. The third meeting will be held Nov. 12, and will be in a form of a foreign missions conference to be addressed by Miss Michi Kawai of Japan.

* * *

Dr. Olson Opens Pastorate

Dr. Oscar T. Olson, who was recently called to the pulpit of the Epworth Euclid Methodist Episcopal church, will begin his ministry Oct. 7. He succeeds Dr. Louis C. Wright who is the new president of Baldwin-Wallace college at Berea, Ohio. Dr. Olson's associate, Rev. A. J. E. Manton, is already on the field.

* * *

State Youth Council In Convention

The youth division of the state council of religious education will hold its annual convention in the Lakewood Methodist Episcopal church on Oct. 19-21. More than a thousand youths will participate in this conference. The various denominations throughout the state are sending their representative young men and women and the program will center around the theme, "Christian Youth Building a New World —Let Those Who Dare Follow!" National leaders in attendance at the conference will be Frank D. Getty, Roy E. Burkhart, Lucy M. Eldredge.

* * *

Dr. Palmer to Address C. E. Union

The annual convention of the county Christian Endeavor union will be held in Old Stone church, Cleveland, Oct. 12-14. Among the speakers are Dr. Albert W. Palmer of Chicago and Rev. Walter Klein,

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pastor of West Side Evangelical church, Cleveland. Mr. Lloyd Metzger is president of the county union.

DON D. TULLIS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blind Date

(Ann Sothern, Neil Hamilton) (Columbia) Heroine from humble family goes through some sordid experiences and finally solves problem of life by discarding poor but devoted and industrious suitor for a wealthy, idle and unprincipled one. Repellant scenes and badly distorted ethics.

For A: Mediocre. For Y: Unwholesome. For C: No.

Death on the Diamond

(Robert Young, Madge Evans) (MGM) Thrilling, puzzling, amusing murder mystery involving racketeers, gamblers, and a winning St. Louis national league ball club. Dubious implications about baseball. Lots of hilarious fun in wranglings, in baseball jargon, between players, umpire, detective and newspaper reporter.

For A:Good of kind. For Y: Amusing. For C: Doubtful.

The Fountain

(Ann Harding, Brian Aherne, Paul Lukas) (RKO) Strong, intelligent problem play, laid in neutral Holland during world war, finely acted by notable cast. Heroine's spiritual love for her fine German husband and her romantic love for English lover make the intensely interesting but hardly amusing dramatic conflict.

For A: Fine of kind. For Y: Not for them. For C: No.

The Girl from Missouri

(Jean Harlow, Franchot Tone) (MGM) Painfully cheap heroine, with vulgarian ideals and sex vocabulary, climbs from small town brothel to Broadway stardom, brazenly crashing lavish offices and drawing-rooms to get at the rich, and finally marries millionaire's son. Tawdry, vulgar, absurdly false.

For A: Trash. For Y: Pernicious. For C: No.

I Have Lived

(Anita Page, Allan Dinehart) (Chesterfield) Another sex hash about a heroine of checkered past, emerging from a bagnio, suffering at the hands of men, becoming stage star, enduring browbeating from her manager but finally marrying him. Crass, crude and clumsy attempt to make frailty "noble."

For A: Trash. For Y: Unwholesome. For C: No.

Ladies Should Listen

(Cary Grant, Frances Drake) (Para) Lively but hardly intelligent farce, with sexified dialogue, about a philandering hero whose apartment in Paris is rendezvous for various females busy chasing him. Artificial and cheap attempt at sophistocated picture that will "get by" the censors.

For A: Mediocre. For Y: Unwholesome. For C: No.

Loves of Ariane

(Elizabeth Bergner, Percy Marmont) (Foreign) Incredibly poor British production, inferior in direction, photography, sound, with insipid semi-intelligible dialogue. Silly, distasteful plot about innocent young girl student in Paris, becoming mistress of old philanderer and pretending scarlet past to hold him.

For A: Stupid. For Y: By no means. For C: No.

Best Recent Films for Family:

Handy Andy	Cat's Paw
Judge Priest	Count of Monte Cristo
Treasure Island	Servants' Entrance

Film of Special Interest for Adults:

Life of Vergie Winters	Let's Try Again
Of Human Bondage	The Age of Innocence
Whom the Gods Destroy	The Last Gentleman

BOOKS RECEIVED

A Survey of Mystical Symbolism, by Mary Anita Ewer. Macmillan, $3.40.

The Message of the Parables, by J. F. McFadyen, Funk & Wagnalls, $2.00.

The Meaning and Message of the Fourth Gospel, by G. J. Wright. Abingdon, $2.00.

The Achievement of Nazareth, by C. D. Hoste. Longmans, Green, $2.00.

Pietism as a Factor in the Rise of German Nationalism, by Koppel S. Pinson. Columbia Univ. Press, $3.75.

Tracts on Liberty in the Puritan Revolution, Vol. I, II and III by William Haller. Columbia Univ. Press, $12.50 ea.

Hamlet, An Analytic and Psychologic Study, by F. C. Ewing. Stratford Company, $.50.

Men and Women, by Mary W. Glenn. Morehouse, $.10.

Your Country at War, by Charles A. Lindbergh, Sr. Dorrance, $1.75.

America Goes Socialistic, by Henry Savage, Jr. Dorrance, $1.75.

The Planned Economy in Soviet Russia, by Edward Lamb. Dorrance, $1.75.

The Death and Birth of David Markand, by Waldo Frank. Scribners, $2.75.

R. E. Lee, A Biography, Vol. I and Vol. II, by Douglas S. Freeman. Scribners, $3.75 each.

An Introduction to Sex Education, by Winifred V. Richmond, Farrar, $2.50.

Phantom Crown, by Bertita Harding. Bobbs-Merrill, $3.50.

Fascism and Social Revolution, by R. Palme Butt. International Pub. $2.25.

Stages on the Road, by Sigrid Undset. Alfred A. Knopf, $2.75.

Races, by Ferdinand Bruckner. Alfred A. Knopf, $2.00.

These Hurrying Years, by Gerald Heard. Oxford Univ. Press, $3.00.

The Story of an Itinerant Teacher, by Edward H. Griggs. Bobbs-Merrill, $1.50.

Preaching and the Mind of Today, by Gaius Glenn Atkins. Round Table, $2.00.

The Modern Approach to the Old Testament, by Jewett C. Townsend. Stratford, $2.00.

One's Company, by Peter Fleming. Scribners, $2.75.

The Sexual Life of Savages, by Bronislaw Malinowski. Harcourt, $3.75.

Resurrection, by William Gerhardi. Harcourt, $2.50.

Condorcet and the Rise of Liberalism in France, by J. Salwyn Schapiro. Harcourt, $3.50.

Creative Sceptics: In Defense of the Liberal Temper, by T. V. Smith. Willett, Clark & Co., $2.00.

Patterns of Culture, by Ruth Benedict. Houghton Mifflin Co., $2.50.

Edison, his Life, his Work, his Genius, by William Adams Simonds. Bobbs, Merrill, $3.50.

Current Economic Policies, Selected Discussions, edited by Joseph B. Hubbard. Holt, $2.75.

Maximilian, Emperor of Mexico, by Jose Luis Blasio. Yale, $3.00.

Essays in our Changing Order, by Thorstein Veblen. Viking, $3.00.

The Power of Non-Violence, by Richard B. Gregg. Lippincott, $2.50.

Stories of Hymns we Love, by Cecilia Margaret Rudin. John Rudin & Co., Chicago, $1.00.

Economic Problems of the New Deal, by Willard E. Atkins, A. A. Friedrich and Viola Wycoff. F. S. Crofts & Co., 85 cents.

Financial Recovery for the Local Church, by Julius Earl Crawford. Cokesbury, $1.00.

Today's Jesus, by Carl Wallace Petty. Judson Press, $1.00.

Pablo and Petra, a Boy and Girl of Mexico, by Melicent Humason Lee. Crowell, $1.50.

Yaso-Bo and Ishi-Ko, a Boy and Girl of Japan. By Phyllis Ayer Sowers. Crowell, $1.50.

The Great Design, Order and Intelligence in Nature, edited by Frances Mason. Macmillan, $2.50.

The Old Testament as it Concerns Women, by Marie Welles Clapp. Methodist Book Concern, 50 cents.

Christ and the Third Wise Man, by John Oxenham. Longmans, $2.00.

To My Sons, by Harold Bell Wright. Harpers, $2.00.

The Wise Choice of Toys, by Ethel Kawin. University of Chicago Press, $1.00.

Education Versus Indoctrination, by Horace M. Kallen. University of Chicago Press, 25 cents.

The White Monk of Timbuctoo, by William Seabury. Harcourt, $3.00.

The Sex Life of the Unmarried Adult, edited by Ira S. Wile, M.D. Vanguard, $2.50.

Democracy and Military Power, by Silas Bent McKinley. Vanguard, $3.00.

A Pageant of Asia, by Kenneth Saunders. Oxford, $5.00.

The Case for Sterilization, by Leon F. Whitney. Stokes, $2.50.

Must Nations Plan? A Discussion of Government Programs, by Benson Y. Landis. Association Press, $2.00.

A Pilgrimage of Ideas, or the Re-education of Sherwood Eddy, by Sherwood Eddy. Farrar & Rinehart, $2.50.

The Golden Precepts from the Book of Life, by Aura May Hollen. Henry Hollen, Los Angeles.

Christianity Tested: its Significance for Modern Missions, by Oscar MacMillan Buck. Abingdon, $2.00.

Concerning the Bible, a Brief Sketch of its Origin, Growth and Contents, by Conrad Skinner. Abingdon, $1.50.

Jorkens Remembers Africa, by Lord Dunsany. Longmans, $2.50.

Experiment in Autobiography, by H. G. Wells. Macmillan, $4.00.

Leaders of the Victorian Revolution, by J. W. Cunliffe. Appleton-Century, $3.00.

I Live to Tell: the Russian Adventures of an American Socialist, by Jacob H. Rubin. Bobbs-Merrill, $2.75.

The Sceptical Approach to Religion, by Paul Elmer More. New Shelburne Essays, vol. II. Princeton, $2.00.

America's Hour of Decision, by Glenn Frank. Whittlesey House, $2.50.

This Thing Called Religion, by J. S. Nathaniel Tross. Author, Charlotte, N. C.

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